THE

KNOWLEGE *and* PRACTICE

OF

CHRISTIANITY

Made EASY

To the Meaneſt Capacities:

OR, AN

ESSAY

TOWARDS AN

INSTRUCTION

FOR THE

INDIANS.

" Had this Eſſay been intended for the ſole Uſe of " Heathens, many things might have been omitted :— " But when one ſees, even amongſt Chriſtians of all " Denominations, too many, who, with reſpect either " to Knowlege or Practice, are not much better than " Heathens—Who underſtand not why they are called " Chriſtians, or what need they have of a Saviour— " But, as the Apoſtle deſcribes the then Pagan World, " are without Chriſt, expecting no Benefits from his " Sacrifice, *and therefore without Hope, and without* " *God in the World:* Upon this mournful Conſideration " it was thought proper to add many things, which, " through the Bleſſing of God, in the Hands of well- " meaning and underſtanding Chriſtians, might be of " Uſe to awaken ſuch miſerable and unthoughtful " People."

Lately publiſhed,

A

Short and Plain INSTRUCTION FOR The Better Underſtanding OF THE LORD's SUPPER;

WITH THE

Neceſſary PREPARATION requir'd:

For the BENEFIT of

YOUNG COMMUNICANTS,

AND

Of ſuch as have not well Conſider'd

This HOLY ORDINANCE.

To which is Annex'd,

The OFFICE of the Holy Communion.

With proper HELPS and DIRECTIONS, for joining in every Part thereof with Underſtanding and Benefit.

By the Right Reverend Father in GOD,

THOMAS, Lord Biſhop of *Sodor* and *Man.*

The NINTH EDITION.

LONDON:

Printed for J. OSBORN, at the *Golden-Ball*, in *Pater-noſter Row:* And Sold by him, T. LONGMAN, and C. HITCH, in *Pater-noſter Row*; S. BIRT, B. DOD, in *Ave-Mary Lane*; J. HODGES, on *London-Bridge*; and J. and J. RIVINGTON, in St. *Paul*'s Church-yard. 1751.

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OR, AN

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INDIANS;

Which will likewiſe be of Uſe

To all ſuch CHRISTIANS, as have not well conſidered the Meaning of the RELIGION they profeſs: Or, who *profeſs* to *know* GOD, but in *Works* do *deny* Him.

In NINETEEN DIALOGUES.

Together with

DIRECTIONS *and* PRAYERS

FOR

The HEATHEN WORLD,	FAMILIES,
MISSIONARIES,	Of PARENTS for their
CATECHUMENS,	CHILDREN,
PRIVATE PERSONS,	For SUNDAYS, *&c.*

The SEVENTH EDITION.

By the Right Reverend Father in GOD,
THOMAS, Lord Biſhop of *Sodor* and *Man*.

LONDON,
Printed; And Sold by J. OSBORN, at the *Golden-Ball* in *Pater-noſter Row*; and B. DOD, in *Ave-Mary Lane*, Bookſeller to the Society for promoting Chriſtian Knowlege. M.DCC.LI.

TO THE

Moſt Reverend Father in GOD,

JOHN,

Lord Archbiſhop of *Canterbury*, &c.

PRESIDENT;

And the Reſt of the

RIGHT REVEREND, RIGHT HONOURABLE, and WORTHY GOVERNORS and MEMBERS of the TWO SOCIETIES

FOR

Propagation of the Goſpel in Foreign Parts,

AND FOR

Promoting Chriſtian Knowlege at Home;

This ESSAY

Is Inſcribed by

The AUTHOR,

A Member of both thoſe Societies.

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THE *Subſcribing* and *Correſponding* Members of the Society, in *Great-Britain*, and *Foreign* Parts, are about 500; to which were added, in the Year 1740, *Twenty-two* Subſcribing, and *Twenty-four* Correſponding Members; an Increaſe, which has been in good meaſure owing to the Lord Biſhop of *London*'s Recommendation of their Deſigns, in the following Letter to his Clergy:

Whitehall, April 3. 1740.

GOOD BROTHER,

'THE Decay of Piety and Religion, and 'the Increaſe of Sin and Vice, are ſo 'viſible in our Days, notwithſtanding the 'Endeavours of the Parochial Clergy to pre-'vent them; that no additional Expedients 'ought to be omitted, which may help, in 'any meaſure, to preſerve among our 'People

'People a Senſe of Duty, and a Spirit of 'Devotion.

'ONE of theſe Expedients is, the putting 'into their Hands, as Occaſion ſhall be 'found, ſome *ſhort and plain Tracts upon 'Religious Subjects*; ſuch as being *ſhort*, they 'are like to read, or may eaſily procure to 'be read to them; and being alſo *plain*, 'they cannot fail of underſtanding; and 'moreover, being always at hand, and read 'over often, they will naturally make a '*deeper Impreſſion* upon their Minds, than 'Inſtructions and Admonitions, either from 'the Pulpit, or by Word of Mouth.

'IT was with this View, that ſeveral Bi-'ſhops, Clergymen, and other ſerious Per-'ſons among the Laity, did long ſince form 'themſelves into a Society, for printing and 'diſperſing ſuch practical Tracts, in great 'Numbers. And for the diſperſing them 'more effectually, they have from time to 'time admitted, and continue to admit, 'ſeveral Perſons in all Parts of the King-'dom, whom they call CORRESPONDING 'MEMBERS; and who are intitled to have 'a Supply of them, to be diſpoſed of among 'ſuch of the neighbouring Clergy or Laity, 'as deſire them; the Bound Books, men-'tioned in the *Society's Catalogue*, at the 'prime Coſt in *Quires*, the Society being at 'the Charge of Binding; and the Stitch'd

'Books,

‘ Books, at one *Half* of the Price there ſet
‘ down, as the prime Coſt of each; the other
‘ Half of the Charge being born by the
‘ ſtanding Subſcriptions of the Members of
‘ the Society, and by other occaſional Bene-
‘ factions. And the Privilege of ſending
‘ for and receiving thoſe Books and ſmall
‘ Tracts, on the Terms before-mention'd, is
‘ common to all the CORRESPONDING
‘ MEMBERS, as ſuch, whether they be
‘ SUBSCRIBERS, or not; on account of the
‘ Trouble they are content to take, in an-
‘ ſwering the great Ends of the Society, by
‘ conveying the Tracts into many Hands,
‘ and on the ſame eaſy Terms; without any
‘ Advantage to themſelves, beſides the Plea-
‘ ſure of doing Good.

‘ THIS Society has ſubſiſted many Years,
‘ under the Name of the *Society for promoting*
‘ *Chriſtian Knowlege*. And as, by their
‘ Endeavours in that way, great Good has
‘ been already done to Religion, ſo much
‘ more would probably be done, if the
‘ Deſign, and their Methods of carrying it
‘ on, were more generally underſtood and
‘ attended to. And becauſe ſome of the
‘ Clergy may not know, that there is ſuch
‘ a Society, and many others may be unac-
‘ quainted with the true End and Manner of
‘ it; I deſire that thoſe in your Neighbour-
‘ hood may have this Accounr of it com-
‘ municated

'municated to them, as you have Opportunity. At the ſame time it is left to every 'one's Judgment, how far he has *Occaſion*, 'within his own Cure, for ſuch Aſſiſtances 'as theſe, to co-operate with his own Paſtoral Labours.

'I AM not without Hope, that when this 'Method of doing Service to Religion is 'known and conſider'd, Perſons who are 'of Ability, both among the Clergy and 'Laity, will be diſpoſed to become *Subſcribing Members*, or occaſional Contributors, for the better Support of the Society in carrying on the Work, and to 'make the good Effects of it more and more 'extenſive. And ſo commending you, and 'your Labours, to the Bleſſing of God, I 'remain,

SIR,

Your faithful Friend and Brother,

EDM. LONDON.

N. B. *This Book, and the Biſhop of* Sodor *and* Man's *plain Account of the Sacrament of the Lord's Supper, may be had by all the Correſponding as well as Subſcribing Members, upon the Terms of* the Society for promoteing Chriſtian Knowlege, *who meet every* Tueſday, *at their Houſe, in* Bartlett's Buildings, Holborn.

THE AUTHOR'S PREFACE.

IF the following Eſſay doth in any meaſure anſwer its Title and Deſign, the Reader muſt know, that it was, through God's Direction and Bleſſing, owing to a ſhort, but very entertaining Converſation, which the Author, and ſome other Gentlemen, had with the Honourable General *Oglethorpe*, concerning the *Condition*, *Temper*, and *Genius* of the *Indians* in the Neighbourhood of *Georgia*, and thoſe Parts of *America*; who, as he aſſured us, are a tractable People, and more capable of being civilized, and of receiving the Truths of Religion, than we are generally made to believe; if ſome *Hindrances* were removed, and proper Meaſures taken to awaken in them a Senſe of their true Intereſt, and of their unhappy Condition, while they continue in their preſent State.

And though this may be thought a very difficult Work, yet God, *who would have all Men to be ſaved, and to come to the Truth, as it is in Je-*

ſus,

ſus, hath, purſuant to his gracious Deſign, made all Men capable of receiving ſuch a Meaſure of Chriſtian Knowlege, as will be ſufficient for their Salvation.

Accordingly, ſome Inſtances may be given of Heathens in the darkeſt Corners of the Earth, who have, even at this Day, been awaken'd, and converted, by the Bleſſing of God upon the Labours and Converſation of ſome very moderately learned, but pious Chriſtians. Theſe honeſt and well-meaning Chriſtians, by their good Examples and Patience in explaining the great Truths of the Goſpel, have engaged Men of very brutiſh Paſſions, and ſuch as before were ſuppoſed to be of an unconquerable Ignorance, not only to acknowlege the true God, and his *Son* our Lord *Jeſus Chriſt*; but alſo join with them in endeavouring to convince and convert others.——And how *this Grain of Muſtard-ſeed* may *grow*, and *increaſe*, and *ſpread*, God only knows:——But bleſſed are they that have ſown it!

As to this Performance, the Author will ſay little in its Defence; it is called an *Eſſay only*;—and, indeed, it was finiſh'd amidſt other Buſineſs of Moment, which hath occaſioned ſo many Defects in it, that he could almoſt wiſh it had not gone abroad. But he hopes theſe Defects may ſet ſome better Hands at work, to perfect what hath been here attempted.—And if even that Good be done by it, the Author will be very thankful to God, for having enabled him, in any meaſure, to promote a Work of ſuch Importance, as is the Salvation of Souls, which *Jeſus Chriſt* hath purchaſed with his moſt precious Blood.

There have been, 'tis true, many excellent Books publiſhed, which give a larger and more learned

learned Account of the Chriſtian Religion: But then ſome of theſe have been written in a Style above the Capacity of the leſs Learned; and others mixed with Controverſies, improper for ſuch a Work, as being too apt to diſtract the Minds of both Teachers and Learners, and to divert them from attending to the great and ſaving Truths of Chriſtianity.

It will eaſily be ſeen, that the Author's Talent doth not lie that way; he has taken what Care he could, to give no Offence to any ſerious Chriſtian, who may have different Sentiments from himſelf; and to expreſs his Thoughts in Terms ſuited to the meaneſt Capacity.——And, indeed, he hath failed of his Purpoſe, if the Truths, here recommended, have not been made plain even to the Underſtanding of an *Indian*, who ſhall be deſirous to learn, and is *diſpoſed for eternal Life*.

His chief Aim was to follow the Example of our great Maſter,—— by giving Inſtructions ſuitable to the preſent Neceſſity and Strength of ſuch as were to receive them.

And if this ſhort and plain Inſtruction may but ſerve for a ſort of *Index*, or *Common place*, of the Heads that are proper to be inſiſted on, and which may be more largely explained, it will be of ſome Uſe to ſuch Miſſionaries, or others, that ſhall think it worth their while to conſult it.

'Had this Eſſay been intended for the ſole Uſe 'of Heathens, many Things might have been 'omitted:——But when one ſees, even amongſt 'Chriſtians of almoſt all Denominations, too ma-'ny, who, with reſpect either to Knowlege or 'Practice, are not much better than Heathens,— 'who underſtand not why they are called Chri-'ſtians, or what Need they have of a Saviour;—

'but, as the Apoſtle deſcribes the then Pagan 'World, are without Chriſt, expecting no Benefits 'from his Sacrifice, and therefore *without Hope* '*and without God in the World:*——Upon this 'mournful Conſideration, it was thought proper to 'add many Things, which, through the Bleſſing 'of God, in the Hands of well-meaning and un-'derſtanding Chriſtians, might be of Uſe to 'awaken ſuch miſerable and unthoughtful People.'

With reſpect to the Manner of the Performance;—As the HOLY SPIRIT, by *Moſes*, did not begin the Hiſtory of the Creation, nor St. *Paul* the Converſion of the Gentiles, *with Proofs of the Being of God*, ſuppoſing, that every Man, who had the Uſe of Reaſon, would acknowlege, that there muſt of Neceſſity be ſuch a Being;—— it was not thought neceſſary nor convenient to begin theſe Inſtructions with ſuch Proofs, which might confound, and have often ſtagger'd, the Faith of ſimple Men.

There may be in the Chriſtian World Atheiſts, at leaſt ſuch as would wiſh there were no God, to puniſh them for their wicked Lives:——But we have no certain Account, that there are any ſuch amongſt the Heathens:——The very *Hottentots*, who are ſuppoſed to be the dulleſt of Mankind, even theſe, as we have been inform'd by ſuch as have been amongſt them, do very naturally appeal to *One* who is above thoſe who do injuriouſly treat them.——And we have been lately told, that ſome of theſe very People have been awaken'd, and converted to the Chriſtian Faith.

The Proofs of the Chriſtian Religion, made uſe of in this Eſſay, are not founded upon ſuch Arguments as are above the Capacities and Reaſonings of plain and unlearned People,—but upon what they

they know and feel within themſelves;——Upon the *Corruption* of human Nature;—Their *Proneneſs* to Evil;——The *Fears* that attend ſuch a ſad State;——And upon the *Experience* of their own utter Inability to deliver themſelves out of this State of Bondage;——Arguments which every thoughtful Man, though never ſo unlearn'd, if awaken'd, feels the Force of.

And ſuch Convictions as theſe will very naturally lead Men to deſire, and conſequently cloſe with, any reaſonable Propoſal of a Way to free them from ſuch Doubts and Fears;——and diſpoſe them to embrace ſuch Arguments as ſhall be brought to prove the Truth and the Bleſſing of Chriſtianity.——

Indeed the CONVERSION OF THE HEATHENS may appear, at firſt Sight, a very diſcouraging Undertaking, conſidering the many Difficulties ſuch a Work is like to meet with.——But God, whoſe Kingdom ruleth over all, having given *his Son the Heathen for his Inheritance, and the utmoſt Parts of the Earth for his Poſſeſſion*;——and having aſſured us, *that all the Ends of the Earth ſhall remember themſelves, and turn unto the Lord*;——as he is able, ſo *He* will moſt certainly perfect this in his own good Time, and by ſuch Inſtruments as ſhall be moſt proper for accompliſhing this great Event.

But whether the *Churches of the Gentiles*, which at preſent are ſo far departed, not only from the Zeal and Practice, but many of them from the Truths of primitive Chriſtianity, ſo that even themſelves want to be converted;——Whether theſe ſhall be made the Inſtruments of ſo glorious a Work; is much to be doubted.

Or whether, *when the Times of the Gentiles ſhall be fulfilled*, Luke xxi. 24.—that is, as the learned *Grotius* underſtands the Prophecy, *when God's Patience and Long-ſuffering with the Churches of the Gentiles*, whom, when he rejected the *Jews*, he made his peculiar People, *ſhall be at an End, and they ſhall have filled up the Meaſure of their Sins*; —Whether God will not then look upon his everlaſting Covenant with *Abraham* and his Seed, *Gen.* xvii 7.—and cauſe the *Jews* to be converted, and make THEM the Inſtruments of publiſhing the Goſpel to all the Nations of the World, amongſt whom his Providence hath already ſcatter'd them; ——This ſeem'd to the very learned Mr. *Joſeph Mede* no improbable Suppoſition*.

He ſuppoſeth St. *Paul*'s Converſion to be a TYPE of the Calling of the *Jews*, when their Tribulation and long Diſperſion ſhall be ended; and that the ſame Almighty Power and Grace, which converted him, and from a moſt bitter Enemy and Perſecutor of *Jeſus Chriſt*, and his Church, made him an Apoſtle and Preacher of the Goſpel to the then Gentile Word,——that the ſame Almighty Power and Grace can, if God thinks fit, and after the like manner, make the *Jews*, tho' never ſo great Enemies to Chriſt at preſent, *Preachers of the Goſpel to the yet unconverted Nations*;——and endow them, as he did St. *Paul*, with ſufficient Powers, to convince *and convert all ſuch as are diſpoſed for eternal Life*.

But this muſt be as it ſhall pleaſe God.——In the mean time, whoever among Chriſtians *feareth God*, and *loveth* the Lord *Jeſus Chriſt* in Sincerity, cannot but deſire and endeavour, that all Nations

* *Mr.* Mede's *Works, fol Book* v. *ch.* 2. *See there his Reaſons at large.*

may

may come to the Knowlege of their Maker and Redeemer, and adore and glorify them.

This is, indeed, what every Chriſtian prays for, when he ſays, *Thy Kingdom come*;——but to how little Purpoſe, if he does not, by ſome Acts of his own, and as far as God hath put it into every Man's Power, endeavour to gather and increaſe the Number of Chriſt's Subjects, and inlarge his Kingdom, by the Converſion of the yet unbelieving Nations?

We know it will be natural for People to aſk,—What can be done by moſt Men, more than to pray,——That ſuch as ſit in Darkneſs, and in the Shadow of Death, may be delivered, by what Ways God ſhall think fit? More, much more, moſt certainly, may be done, by almoſt all good Chriſtians, towards the Promoting of ſo glorious a Work,—were they only to remove the Stumbling-blocks which lie in the way of the Heathens, and hinder their Converſion.

For Inſtance;—It cannot but be acknowleg'd with Shame and Sorrow, that the little Progreſs which the Goſpel hath made among the *Indians* and NEGROES in the Weſtern Parts of the World hath in a great meaſure been owing to the bad Lives of many of thoſe Chriſtians with whom they have ſo long converſed:——For let the Miſſionaries, or any other good Chriſtian, ſay never ſo many true and affecting things of the Excellency of Chriſtianity, and the Bleſſings attending it; thoſe People will always judge of the Religion ſo zealouſly recommended to them, by the Lives of the Generality of thoſe who profeſs it;—which, if wicked, give ſuch a Wound to Chriſtianity, as all the Arguments to recommend it cannot heal.

If

If theſe poor People, inſtead of ſeeing the good Fruits of the holy Faith and Religion propoſed to them, ſhall ſee little or nothing but *a general Corruption of Manners*; ſuch as *Intemperance, Injuſtice, Covetouſneſs, Oppreſſion, a Love of Pleaſures and all worldly Delights, a Want of Compaſſion for their Fellow-creatures,—Hatred, Malice*, and *Revenge*,——it will be almoſt impoſſible to reconcile them to a Religion, which hath no better Effects upon its Profeſſors;—or to make them fear a God who ſuffers his Worſhipers to do ſuch things, and break with Impunity thoſe Laws, which they ſay he hath given them for the Conduct of their Lives.

Heathens can reaſon as well as Chriſtians, in Matters of ſo natural a Conſequence; and will make this plain Concluſion;—That if ſuch Chriſtians as they converſe with, do really hope, as they pretend, to be happy when they die, no Perſons need be much concern'd how they live here, or fear being miſerable hereafter.

Such Men as theſe would do well to conſider the ſad Doom pronounced by the Son of God againſt thoſe who give this Offence, and thereby occaſion the Loſs of ſo many Souls.

All Chriſtians, who live in the Neighbourhood of the Heathens, ought to conclude, that they are placed there by a ſpecial Providence, who doth nothing by chance, or in vain, to give thoſe People an Opportunity of coming to the Knowlege of the true and only God; and by their inſtructive Converſation, and good Lives, to diſpoſe them to receive the Goſpel, that they may be ſaved,——that God may be glorified, and his Kingdom inlarged, *and his Name become excellent in all the Earth.*

Then indeed thoſe Heathens will have Reaſon to ſay, what *Moſes* ſuppoſed the Nations would ſay of the *Iſraelites*:——*Surely theſe are a wiſe and an underſtanding People, who have the Lord ſo nigh unto them, in all they call upon him for*;—— *and what Nation is there ſo great, that hath Statutes and Judgments ſo righteous?*

It was certainly for ſuch great Ends as theſe, that *Joſeph* firſt, and afterwards *Jacob*, and his whole Family were brought, into *Egypt* by unforeſeen Providences, that the *Egyptian* Nation, which was given altogether to Idolatry, might have a favourable Opportunity of coming to the Knowlege of the true and only God.

For this Reaſon alſo it was, that the ſame Providence of God, who alone can bring Good out of Evil, did afterwards puniſh the Sins of his own People, by ſending them Captives into *Babylon*; and at the ſame time that he puniſhed *them*, and effectually cured them of the Sin of worſhiping Idols, he gave their *Conquerors* a merciful Occaſion of coming to the Knowlege of Himſelf, and of his glorious Attributes;——and by the wonderful Miracles which he publickly wrought, delivering his faithful Servants DANIEL, SHADRACH, MESHECH, and ABEDNEGO, from Death, he gave many Nations and Kingdoms ſufficient Reaſons to ſee the Folly of their abſurd and ſtupid Idolatry, when their very Kings were forced to declare, that there was no God but the God of *Iſrael*, who was able to deliver after that manner; and forbad all the People of their Dominions to ſpeak any thing amiſs againſt the God who could do ſuch Wonders.

And how earneſtly is it to be wiſh'd, that ſuch Chriſtians, who by the ſame Providence, and by various Ways, have been ſent amongſt the Heathens

in

in theſe latter Days, would ſeriouſly conſider, what great Good or Evil they are capable of doing, by their virtuous or vicious Behaviour, the one hardening them in their Unbelief, the other diſpoſing them to receive the Goſpel!

As to the NEGROES, the Deſcendents of *Ham* and *Canaan*, who, according to one of the moſt antient Prophecies (*Gen.* ix. 25.), are become Slaves to Chriſtians, the Deſcendents of *Japheth*;—— ſurely the only righteous Recompence that can be made them for having been forced from their native Country into a ſtrange Land, and for their Labours there, will be to endeavour to bring them to the Knowlege and Worſhip of the true God, *the God of the Spirits of all Fleſh, who would have all Men to be ſaved, and with him is no Reſpect of Perſons.*

And indeed, if this is not ſincerely endeavour'd, it will be very difficult to juſtify *the Trade of* BUYING, TRANSPORTING, *and* SELLING *them as Beaſts of Burden.*

For tho' it ſhould be allowed to be a Bleſſing for theſe ignorant, rude, and uncivilized People, who can hardly be more miſerable in any Country than in their own, to be brought, even in the Condition of Slaves, into a Country of civilized People, where Mens Lives and Liberties are ſecured by Laws, and where they may be ſuppoſed, in time, to be qualified to receive Inſtructions of every kind, both for the Benefit of Society, and for the Salvation of their own Souls;——yet it would be great Barbarity and Injuſtice, to make a Gain for ever of theirs and their Childrens Labours, and neither to take care of their religious Inſtruction themſelves, nor contribute to the Support of thoſe who do this charitable Work for them.—This would ſhew too plainly,

plainly, that the *Labours* and *Profit* of their Slaves are more valued by their Maſters, than the *Glory of God*, or than *their own*, or their *Servants Souls*; FORGETTING THAT THEY THEMSELVES HAVE A MASTER IN HEAVEN.

But the true way, which all wiſe and good Maſters will take with their Slaves, and which will recommend themſelves and their Labours to the Bleſſing and Protection of God, is,—To endeavour that their Slaves may have the Ties of Religion and Conſcience, to oblige them to be *faithful*, *peaceable*, and *contented* with their Condition*. ——And nobody ought to queſtion, but that theſe People are as capable of receiving religious Inſtructions, as any other Gentiles, or even as we ourſelves were, when the Goſpel was firſt preached to us.—And they who inſinuate, to the Reproach of our Lord, and the Power of his Grace, that the Converſion of the *Negroes* will either be impoſſible, or be of no Advantage to their Maſters, have much more to anſwer for, than they ſeem to imagine, or to apprehend.

And thoſe Maſters who grudge their Slaves Time ſufficient for their Inſtruction in the Way of Life and Happineſs, and compel them to profane the *Lord's Day*, in procuring Neceſſaries for their Support, in direct Oppoſition to God's Command given in Compaſſion both to Man and Beaſt;—— ſuch Maſters have no Reaſon to expect the Bleſſings of either this World or the next.

Theſe are ſome of the Obſtacles which lie in the way of the CONVERSION of the *Negroes* and *Indians*, and cauſe that glorious Work to go on ſo ſlowly:- And, certainly, they who are concern'd

* *See Extracts from the Biſhop of* Oxford's *Sermon at the End of this Preface.*

to remove them, and who do not, will be look'd upon as Enemies to God, and his Chriſt, and as ſuch ſhall be treated at the laſt Day.

The WANT of MISSIONARIES, both for NUMBER and QUALIFICATIONS, to undertake ſo difficult a Work, is another Reaſon which delays their Converſion, and greatly to be lamented.—Theſe cannot be hoped for, without Aſſiſtances equal to the Work.

In order to this, it pleaſed God to put into the Hearts of our Princes, TO ESTABLISH, BY A CHARTER, A SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS, which hath hitherto been encourag'd, and kept up, by many worthy, but voluntary, Subſcriptions and Benefactions.——*And may God increaſe their Number, and bleſs the Subſtance of all ſuch Benefactors!*—— But Experience hath convinc'd thoſe who are chiefly concern'd in carrying on this good Work, that a much greater Income than they have yet had, will be neceſſary to ſupply the Number of Miſſionaries that are wanted, and every Day pray'd for, by ſuch People as are well diſpos'd, but not able of themſelves to maintain ſuch as may inſtruct them.

In the mean time we hope, and have Reaſon to expect, that this excellent Undertaking, in which the Glory of God, and the Good of Men, are ſo nearly concern'd, will meet with ſtill more and greater Encouragement from Chriſtians of all Denominations, when they conſider the Obligations upon every one to put-to their helping Hand, according to their Ability, as a Proof of their Love for our Lord *Jeſus Chriſt*, and of their zealous Concern for Religion.

And in the firſt Place, our Lord, who himſelf hath ordained,——*That they which preach the Goſpel,*

ſpel, ſhould live of the Goſpel, will ſurely expect, That ſuch as cannot, in their own Perſons, and by their own Labours, preach the Goſpel to the Heathen, and to ſuch Chriſtians in foreign Parts, as are deſtitute of neceſſary Inſtruction, and not able to maintain Perſons qualified to perform divine Offices amongſt them;——That ſuch, I ſay, ſhould, out of the Revenues of the Church, and according to their Ability, contribute to the comfortable Subſiſtence of thoſe Miſſionaries, who are ſent in Perſon by the Society, to preach the Goſpel.

Were this a Matter of Choice in thoſe we are ſpeaking of, one would only uſe St. *Paul*'s Argument;——*Let every Man do according as he is diſpoſed in his Heart, not grudgingly, or of Neceſſity; for God loveth a chearful Giver.*——But if we ſhould look upon the Revenues of the Church as a common Stock, in which every Miniſter of Jeſus Chriſt, lawfully ſent *to labour in the Word and Doctrine*, hath ſome Right, it will then become a Duty, and not a Matter of mere Charity, eſpecially in ſuch as poſſeſs the greater Revenues of the Church, to contribute to this Work*;——and every worthy Miſſionary may ſeem to have a Title to ſuch a Part of that common Stock, as is neceſſary to carry on the Work of the Goſpel, wherever he is ſent.——And how any Man, tho' not oblig'd by human Laws, can excuſe himſelf before God, if he with-holds his Proportion, will be worth the Conſideration of ſuch as enjoy more than enough for their own and their Families comfortable and decent Subſiſtence, and for the Poor and Neceſſitous under their peculiar Care;——eſpecially when every Benefactor has good Reaſon

* *See Extracts from the Biſhop of* Oxford's *Sermon at the End of this Preface.*

to be satisfy'd, that his Contribution will not be misapplied, which is often the Pretence of Covetousness, when Men are resolv'd to *with-hold what is due, though it is in the Power of their Hand to give*, Prov. iii. 27.

The *Care*, the *Zeal*, and the *Characters*, of the *Governors of this Society*, consisting of *Archbishops*, *Bishops*, and other *Dignitaries* of the Church, as also of *Noblemen*, *Gentlemen*, and *Merchants*;—— the most particular Acoounts of all the *Benefactions*, *Receipts*, and *Disbursements*, that are made every Year in the Sight of the World;—and the many good Things that are done by the Society; are sufficient to silence all Objections, and to encourage every one who may be at a Loss, as we know many have been, how to bestow their Charities to the best Purposes.

Next to the Clergy, those Gentlemen are under an indispensable Obligation to support and encourage this excellent Work, who draw great Riches from the Traffick and Labour of the Negroes, and from the Nations and Countries of the *Indians*, whether they live here, or in the *Indies*.

And indeed one cannot but believe, that these Gentlemen, who reside in the great and trading Towns of *England*, and are generally of a very liberal Disposition, and ready to every good Work, do only want to be made sensible of the Good they are able to do this way, and the Obligations which lie upon them to promote so pious a Work;—— whereby they would be most assuredly intitled to the especial Blessing of God upon their *Trade*, their *Ships*, *themselves*, and their *Families*.

In short, one would hope, that all People who value the Blessing of an ingenuous and christian Education, will countenance this Work, some by their

their Aſſiſtance, all by their Prayers:—Eſpecially when they conſider, that this very State of *Darkneſs*, and *deplorable Ignorance*, muſt have been our own Caſe to this Day, had not God in Mercy ſent *Miſſionaries* to inſtruct the Generations before us.

And although there are many Chriſtians, who differ in Opinions from one another, ſometimes in Matters of little Moment;——yet ſure all ſuch as agree in the great and ſaving Truths of the Goſpel, will unite to weaken the Power of *Satan*, who ſtill exerciſeth his Malice over ſo great a Part of Mankind.

And it will be a prevailing Motive to endeavour this, when we conſider how far this Charity may extend;——for as we ourſelves do now enjoy the Bleſſings and Fruits of their charitable Labours, who ſo long ſince preached the Goſpel to theſe Nations, ſo we have Reaſon to hope and believe, that the miſerable Countries and People we are now concern'd for, will in God's good Time, and by his Bleſſing upon *this Society*, be praiſing God in the Ages to come, for having touched *our Hearts* with a Senſe of their Forefathers miſerable Condition, and helped them out of it.

Theſe, and the like Conſiderations, will, one would hope, prevail with all ſuch well-diſpoſed Chriſtians, as ſhall come to the Knowlege of this Society, to enable its Governors to ſend and encourage Miſſionaries, ſufficient for ſo great and extenſive an Undertaking, and ſuch as are endued with a truly Chriſtian Spirit, and with a prudent Zeal for the Glory of God, and the Salvation of Men.——And indeed, IF THIS IS NOT TO HONOUR GOD WITH OUR SUBSTANCE, WE SHALL BE AT A LOSS TO FIND A BETTER WAY.

In the mean time it must not be forgotten,—— That every pious and understanding Christian, who, by the Providence of God, is placed among the Heathens, or is any way concerned with them, may be capable, in some measure, of becoming a Missionary, and *may receive*, at least from God, *a Missionary's Reward*; by disposing such People to bethink themselves, why they were sent into the World, and what may become of them when they leave it.

For Example: *Every such serious Christian* may, in his Conversation with Heathens, endeavour to convince them,——that the Gods they worship are indeed *evil Spirits*, which will be their Ruin for ever, if they do not renounce and forsake them:——That they are *these evil Spirits* which lead them, and *all wicked Men*, to do such Things as an Holy and Good God must be displeased with, and which he hath declared he will punish most severely in the Life which is to come. ——He can further inform them, That the God we worship is he who made us, and all the World; ——That he is most worthy of their Love, and their Obedience,——since he hath commanded nothing but what is necessary for our Good;—That he would have all Men, without Respect of Persons, to be happy; and that he will make all Men happy, who will do what he hath commanded them.——At the same time he can let them know, ——That this *Great* and *Holy God* is *greatly to be feared*, above all Things, by such as do not obey his Commands; so that they ought not to be easy till they know how to obtain his Pardon, and to be restored to his Favour.

He can, in conversing with them, let them know further,——that our God and Maker hath been

been ſo exceeding good and kind, as to ſend his own Son from Heaven, to make himſelf, and his Will, known unto Men;—To teach them how they ought to live, ſo as to pleaſe their Maker;—and how they may be reſtored to his Favour, when they ſhall have done any thing to diſpleaſe him:—And (to make us all more attentive to theſe Truths) That the Son of God did aſſure us Chriſtians,—That this is not the only World and Life we are all made for, but that there is another World after this; and that the preſent Life is only a State of Trial, which is deſigned to fit us for a much better Life, if we are not wanting to ourſelves.—For God hath aſſured us, *by this his Son*, that he hath determined to raiſe all Men that have ever liv'd, to Life again, to call them to Account, and to judge them either to Happineſs or Miſery, as they ſhall have deſerv'd;——and that all ſuch as have obey'd God, and led good Lives, or who, being ſenſible that they have done Evil, have truly repented of it, ſhall be happy for ever; but that ſuch, whether Heathens or Chriſtians, as have led careleſs and wicked Lives in this World, and have not truly repented, and amended their Ways, ſhall be doomed to everlaſting Fire.

By ſuch Hints as theſe, and a thouſand other Truths which the good Spirit of God will put into the Hearts of ſuch pious Chriſtians as love God, and deſire to have him known and glorified,—by ſuch Hints as theſe it will be proper to raiſe in their Minds a Fear for themſelves, and a Deſire to know more of the Will of God;——To know what they muſt believe,——and how they muſt live, ſo that they may be happy when they die.

* And certainly, they who have *Negroes* in Servitude, will find it the beſt way to ſecure their Fidelity;—Firſt, to convince them, that their State of Bondage, even in a ſtrange Land, amongſt People who are governed by Laws, is far better than always to have lived in their own Country, where no Man can live in Safety, except a few lawleſs People, who kill or make Slaves of all whom they can overcome; whereas now they may live in Security, and have it in their own Power to come to the Knowlege of the true God, who will aſſuredly make them full Amends in the next World, for what they want or ſuffer in this, if they ſhall bear their Condition, in which his Providence hath plac'd them, with Patience, and obey his Commands.

And now, if any thing in the following *Eſſay* ſhall be of Uſe, either to ſuch well-diſpos'd People as we have been ſpeaking of, or to any of the *Miſſionaries* ſent by the Society, or to thoſe Chriſtians, who have hitherto liv'd without Fear of what muſt come hereafter:——In a Word,—if it may ſerve in the leaſt Degree to inlarge the Kingdom of God, which we daily pray for:——Let *all the Praiſe be to Him*, for whoſe Glory it was undertaken, and who by the weakeſt Means can, when he pleaſes, do the greateſt Good.

All the Author deſires for himſelf is,——That he may have the Prayers of all ſuch as ſhall receive any Benefit by theſe Papers; and in Return he will not forget to pray for them, *That we may one Day meet in the Paradiſe of God*, to praiſe Him to all Eternity.

* See *Extracts from the Biſhop of* Oxford's *Sermon, at the End of this Preface.*

EXTRACT *of the Lord Biſhop of* Glouceſter's SERMON, *preach'd* A. D. 1739-40. *before the Society* for Propagating the Goſpel in Foreign Parts.

'IT is a great Reproach to Chriſtianity, to ſee 'Men with ſo much Eagerneſs, and thro' ſo 'many Hazards, going to theſe Countries, in or-'der to gain the *Wealth that periſheth*, or ſending 'their Wealth thither, in Hopes of having more 'in Return; and not in the leaſt concern'd to 'propagate Virtue and Religion there. *They will 'compaſs Sea and Land*, to gain even a ſmall Mat-'ter; but out of great Gains they will not con-'tribute one Farthing towards humanizing and 'inſtructing theſe poor Wretches: Nay, even they 'oppoſe the Inſtruction of thoſe who are the moſt 'ſerviceable to them, the *African* Slaves, upon a 'bare Suſpicion, leſt their being inſtructed in what 'regards their eternal Intereſt, ſhould prejudice 'the little worldly Intereſts of their Maſters. It 'is hard to ſay, whether the Wickedneſs or the 'Folly of theſe Men is greater. They have been 'aſſured by the ableſt *Lawyers*, and particularly 'thoſe * *Two great Men*, *one* of whom lately *was*, 'and the other *now is*, ſo deſervedly at the Head 'of that Profeſſion, *That the Law makes no Al-'teration in the outward State of theſe poor Crea-'tures, on their becoming Chriſtians*; and the '*meaneſt Divine* is able to ſhew them, that the '*Goſpel* makes none. Surely, then, it is not

* *Lord Chancellor* Talbot. *Lord Chancellor* Hardwick.

'likely,

'likely, that they ſhould make the worſe Servants 'for being taught to ſerve faithfully and diligently, 'from a Principle of Conſcience. And ſince, for 'our Advantage, they are treated with ſo great 'Rigour in this World, we ought to take great 'Care to lay before them the Proſpect of Reſt and 'Happineſs in another. This indeed we ſhould 'do, not only in Compaſſion and common Juſtice 'to them, but even out of Kindneſs for ourſelves, 'to make them more willingly preſevere in a '*Servitude ſo painful* to them, and *ſo beneficial* 'to us.'

EXTRACTS *of the Lord Biſhop of* Oxford's SERMON, *preach'd* A. D. 1740-1. *before the Society* for Propagating the Goſpel in Foreign Parts.

Page 6. 'THE next Object of the Society's 'Concern, were the poor Ne-'groes. Theſe unhappy Wretches learn, in their 'native Country, the groſſeſt Idolatry, and the moſt 'ſavage Diſpoſitions, and then are ſold to the beſt 'Purchaſer; ſometimes by their Enemies, who 'would elſe put them to Death; ſometimes by 'their neareſt Friends, who are either unable or 'unwilling to maintain them. Their Condition 'in our Colonies, tho' it cannot well be worſe 'than it would have been at home, is yet nearly 'as hard as poſſible; their Servitude moſt laborious,

'their

'their Punishments most severe. And thus many
'Thousands of them spend their whole Days, one
'Generation after another, undergoing with re-
'luctant Minds continual Toil in this World, and
'comforted with no Hopes of Reward in a better.
'For it is not to be expected, that Masters, too
'commonly negligent of Christianity themselves,
'will take much Pains to teach it their Slaves;
'whom even the better Part of them are in a great
'measure habituated to consider, as they do their
'Cattle, merely with a View to the Profit arising
'from them. Not a few, therefore, have openly
'opposed their Instruction, from an Imagination,
'now indeed proved and acknowleged to be
'groundless, that Baptism would intitle them to
'Freedom. Others, by obliging them to work on
'*Sundays* to provide themselves Necessaries, leave
'them neither Time to learn Religion in, nor any
'Prospect of being able to subsist, if once the Duty
'of resting on that Day become Part of their Be-
'lief. And some, it may be feared, have been
'averse to their becoming Christians, because,
'after that, no Pretence will remain for not treat-
'ing them like Men. When these Obstacles are
'added to the Fondness they have for their old
'Heathenish Rites, and the strong Prejudices they
'must have against Teachers from among those
'whom they serve so unwillingly; it cannot be
'wonder'd, if the Progress made in their Conver-
'sion prove but slow. After some Experience of
'this, Catechists were appointed in two Places, by
'way of Trial, for their Instruction alone; whose
'Success, where it was least, hath not been inconsi-
'derable; and so great in the Plantation belonging
'to the Society, that, out of Two hundred and
'Thirty,

'Thirty, at leaſt Seventy are now Believers in 'Chriſt. And there is lately an Improvement to 'this Scheme begun to be executed, by qualifying 'and employing young Negroes, prudently choſen, 'to teach their Countrymen: From which, in the 'Opinion of the beſt Judges, we may reaſona ly 'promiſe ourſelves, that this miſerable *People*, the 'Generality of whom have hitherto *ſat in Dark-'neſs, will ſee great Light**.'

Page 8. 'There ſtill remains another Branch of 'the Society's Care, the *Indians* bordering on our 'Settlements. Theſe conſiſt of various Nations 'valuable for ſome of their Qualities, but im-'merſed in the vileſt Superſtitions, and engaged in 'almoſt perpetual Wars againſt each other, which 'they proſecute with Barbarities unheard of amongſt 'the reſt of Mankind; implacable in their Reſent-'ments, when once provoked; boundleſs in their 'Intemperance, when they have Opportunities for 'it, and at ſuch Times miſchievous in the higheſt 'Degree; impatient of Labour, to procure them-'ſelves the common Conveniencies of Life; inhu-'manly negligent of Perſons in Years; and if 'Accounts of ſuch Things may be credited, not 'ſcrupling to kill and eat their neareſt Relations, 'when the long Expeditions they make for Hunt-'ing, or againſt Enemies, have reduced them to 'Streights. Now theſe poor Creatures, alſo, dili-'gent Endeavours have been uſed to enlighten and 'reclaim, on ſuch Occaſions, and by ſuch Methods, 'as were leaſt ſuſpicious. For, without due Pre-'cautions, Harm would be done, inſtead of Good, 'where natural Jealouſy is ſo induſtriouſly fo-'mented by an artful Neighbour. And, after all

* *Math.* iv. 16.

'Pre-

'Precautions, it cannot be an eaſy Work to con-
'vert Nations, whoſe Manners are ſo uncultivated;
'whoſe Languages are ſo different, ſo hard to learn,
'and ſo little adapted to the Doctrines of Religion;
'with whom we ſcarce ever contract Affinities;
'and who ſeldom continue long enough in the ſame
'Place, to let any good Impreſſions fix into Ha-
'bits. But, notwithſtanding theſe Difficulties,
'which fruſtrated formerly a very expenſive At-
'tempt, another hath been made of late; and,
'through the Bleſſing of God, hath ſo reformed
'and improved the Morals, together with the
'Notions of one *Indian* Tribe*, that we cannot
'but hope the reſt will be induced, by ſeeing their
'Happineſs, to follow their Example.'

Page 18. 'But let us now think, what Good
'muſt follow from extending this Inſtruction to the
'poor Negroes alſo. The Servitude and hard La-
'bour they undergo, be it as juſtifiable as it can,
'ſurely requires, that we ſhould make them all the
'Amends in our Power; and the Danger, into
'which they have brought our Colonies more than
'once, demands the greateſt Care to compoſe and
'ſoften their vindictive and ſullen Spirits. Now
'there can be nothing contrived on purpoſe more
'likely to effect this, than Belief of the Goſpel;
'which not only forbids in general, both doing and
'*recompenſing Evil* †; but commands in particu-
'lar *as many as are Servants under the Yoke, to count*
'*their Maſters worthy of all Honour* ‖; *and be ſub-*
'*ject to them with all Fear, not only to the Good and*
'*Gentle, but alſo to the Froward; for this is thank-*
'*worthy, if a Man for Conſcience towards God en-*

* The *Mohawks.* † *Rom.* xii. 17. ‖ 1 *Tim.* vi. 1.

'*dure*

'*dure Grief, ſuffering wrongfully* ‡: *to do Service* '*with good Will, as to the Lord, and not to Men*; '*knowing that whatever Good any Man doth, the* '*ſame he ſhall receive of the Lord, whether he be* '*bond or free***. The Tendency of ſuch Doctrine 'muſt be to make their Tempers milder, and their 'Lives happier. And no Imagination can be ſug-'geſted to them, of any worldly Exemptions or 'Privileges ariſing from their Profeſſion of it. For 'as human Authority hath granted them none, ſo 'the Scripture, far from making any Alteration in 'civil Rights, expreſly directs, that *every Man* '*abide in the Condition wherein he is called*, with 'great Indifference of Mind concerning outward 'Circumſtances*: And the only Rule it preſcribes 'for Servants of the ſame Religion with their Ma-'ſters, is, *not to deſpiſe them becauſe they are Bre-*'*thren*; *but do them Service the rather*†. Nor 'hath Experience at all ſhewn the Behaviour of 'ſuch, in the preſent Caſe, to be different from 'what Reaſon would lead us to expect. ON THE 'CONTRARY, IN A GREAT REBELLION OF 'THE NEGROES AT NEW-YORK, ONLY TWO 'OF THOSE WHO HAD RECEIVED ANY IN-'STRUCTION, AND ONLY ONE WHO HAD BEEN 'BAPTIZED, WAS SO MUCH AS SUSPECTED OF 'BEING GUILTY; AND HE WAS AFTER-'WARDS ACKNOWLEGED TO BE INNOCENT: 'BUT THE DEEPEST IN THE CONSPIRACY 'WERE THE SLAVES OF THOSE PERSONS, 'WHO HAD OPPOSED THE MOST WARMLY 'ALL ENDEAVOURS FOR THEIR CONVERSION. 'It may therefore be depended on, that Succeſs in

‡ 1 *Peter*. ii. 18, 19. ** *Epheſ*. vi. 7, 8.
* 1 *Cor*. vii. 20—24. † 1 *Tim*. vi. 2.

'theſe

'theſe Endeavours will both be a Security, and 'every way an Advantage, to their Proprietors. 'And if it doth procure the poor Wretches them-'ſelves a little more kind Uſage, they will then be 'fitter to receive it; and at preſent, as much as 'can be ſafely allowed them, is but their Due. 'The Apoſtle's Injunction was made not only for 'Slaves, but for Heathen Slaves: *Maſters, give 'to your Servants that which is juſt and equal; 'knowing that ye alſo have a Maſter in Heaven*: 'neither is there Reſpect of Perſons with him†.* 'And if their becoming Chriſtians will help, as it 'certainly will, to obtain them ſuch Treatment; 'putting together their Condition and their Num-'bers, there are but few Things, which, even on 'that Account, common Humanity more obliges 'us to attempt.

'Then as to the Influence of Chriſtianity on 'the *Indians*; it muſt undoubtedly reſtrain their 'mutual Barbarities, which it doth not appear 'what elſe will, and diſpoſe them to a ſettled and 'orderly Life. By means of this, they will come 'to enjoy the Benefit of Agriculture, and of all 'the Arts that are uſeful in Society: they will of 'conſequence grow happier, and more numerous; 'and as they will become at the ſame time more 'harmleſs too, it would be both an immoral and a 'falſe Policy, to envy them theſe Advantages. 'They have yielded up to us a conſiderable Part 'of their Country: And it is but common Grati-'tude, to ſhew them the way of living comfort-'ably in the reſt. We have introduced among 'them both Diſeaſes and Vices, which have de-'ſtroy'd great Numbers of them: Surely it is fit

* *Col.* iv. 1. † *Epheſ.* vi. 9.

'we ſhould communicate ſomething good to them. 'It may be feared they are hitherto the worſe for 'their Knowlege of Us: but they will certainly 'be the better for the Knowlege of our Religion. 'And the more they are prejudiced againſt it by 'the Wickedneſs of its Profeſſors, the more need 'there is to lay before them, in a full Light, the 'Excellency of its Precepts; and to convince them, 'that there are Perſons, who not only believe, but 'practiſe them. Nor ſhould it be forgotten, that 'every ſingle *Indian*, whom we make a Chriſtian, 'we make a Friend and Ally at the ſame time; 'both againſt the remaining Heathen, and a much 'more dangerous Neighbour, from whoſe Inſti-'gations almoſt all that we have ſuffered by them 'is allowed to have come.

'But the temporal Advantages of propagating 'Chriſtianity are infinitely the leaſt. If we allow 'but the Truth of Natural Religion, we muſt ad-'mit the future, as well as preſent, Happineſs of 'Mankind to depend on preſerving and diffuſing 'the Knowlege of that Religion. And there is 'neither Inſtance nor Proſpect of either of theſe 'Things being attempted by any other Method, 'than that of preaching the Goſpel: of which the 'Doctrines and Duties of Nature make ſo large a 'Part. If therefore it be of Importance, that the 'People in our Colonies ſhould worſhip the Maker 'of Heaven and Earth, and believe Virtue to be 'his Law; that the *Negroes* and *Indians* ſhould *be 'turned from Idols to ſerve the living and true God**; 'and that all ſhould know, there will be a Recom-'pence hereafter to the Juſt, and to the Unjuſt: 'whoever deſerves the Name of Deiſt in a good

* 1 *Theſ.* i. 9.

'Senſe,

‘ Senſe, whoever is indeed an Enemy to Superſtition,
‘ and a Friend to Mankind, will rejoice to have
‘ that Faith carefully taught amongſt them, by which
‘ alone they will learn theſe momentous Truths; to
‘ have it *told among the Heathen, that the Lord is*
‘ *King, and that he ſhall judge the People righteouſly**.

‘ But *if the Goſpel of Chriſt*, beſides compre-
‘ hending the Syſtem of Natural Religion, be, by
‘ virtue of its own particular Doctrines, *the Power*
‘ *of God unto Salvation* †; then every poſſible
‘ Motive, concurs for being zealous in ſpreading it
‘ throughout the Earth. Revelation indeed neither
‘ obliges nor permits us to paſs a hard Sentence on
‘ thoſe, who have never had it propoſed with ſuffi-
‘ cient Evidence. *To their own Maſter they ſtand*
‘ *or fall* ‡: and of them only, *to whom much is*
‘ *given, ſhall much be required* ‖. *For if there be*
‘ *firſt a willing Mind, it is accepted according to*
‘ *that a Man hath, and not according to that he*
‘ *hath not* §. But ſtill, as *all Men have ſinned,*
‘ *and come ſhort of the Glory of God***, and there is
‘ but one *Name under Heaven, whereby they can be*
‘ *ſaved*; as Chriſtianity is inexpreſſibly more effi-
‘ cacious for the Reſtoration of Mankind, than un-
‘ aſſiſted Reaſon; as our only Aſſurance, either of
‘ receiving a future Reward, or eſcaping Puniſh-
‘ ment, muſt ariſe from Scripture; and we have
‘ no Intimation in it, of any Perſon's enjoying that
‘ *Life and Immortality which Jeſus Chriſt hath*
‘ *brought to Light**†, but ſuch as believe in him:
‘ theſe Conſiderations, without limiting at all the
‘ free Mercies of God, cannot but ſhew us the

* *Pſal.* xcvi. 10. † *Rom.* i. 16. ‡ *Rom.* xiv. 4.
‖ *Luke* xii. 48. § 2 *Cor.* viii. 12. ** *Rom.* iii. 23.
*† 2 *Tim.* i. 10.

'great Superiority of our own Condition, and 'make us aſk, with great Solicitude, concerning 'others; *How then ſhall they believe in Him, of 'whom they have not heard? And how ſhall they 'hear without a Preacher? And how ſhall they 'preach, except they be ſent* *?* Our bleſſed Lord 'hath entruſted his Followers to preſerve his Go-'ſpel in Purity, where it is; and communicate it, 'where it is not. By their faithful Diſcharge of 'theſe Duties formerly, we ourſelves were *deli-'vered from the Bondage of* Heatheniſm *into the 'glorious Liberty of the Children of God*†. It now 'belongs to Us, in our Turn, *to ſtrengthen our 'Brethren*‡, and *call them that are afar off*‖: 'And where ſhall we find properer Objects of our 'Care and Zeal?'

Page 31. 'But perhaps it will be ſaid, Sup-'porting Deſigns of this Nature is the Clergy's 'Buſineſs: Let them take care of it. And ſo, 'God be thanked, we do: and ſo, I hope in God, 'we ſhall, whether we are helped in it more or 'leſs; in ſuch manner, as both to keep Pace with 'the Willing, and make Amends for the Unwilling. 'We deſire not to boaſt, and we need not be aſhamed, 'of the Proportion which we contribute. But we 'may notwithſtanding do very well to increaſe it. 'For there is ſo much expected of us, and we are 'ſo greatly concerned to anſwer every reaſonable 'Expectation to the utmoſt, that if any of our 'Order have omitted taking ſufficient Notice of a 'Charity ſo immediately related to their Profeſſion, 'it is their Duty, on many Accounts, to make 'full Compenſation to it without Delay. It is

* *Rom.* x. 14, 15. † *Rom.* viii. 21. ‡ *Luke* xxii. 32. ‖ *Acts* ii. 39.

'indeed

'indeed our Duty, on every Occaſion, at all 'Times, but eſpecially in an Age when no Part of 'our Conduct will be interpreted favourably, to 'avoid all Appearance, either of preferring *Riches* 'in this World before being *rich in good Works**, or 'of *loving Pleaſure more than God*†. St. *Paul took* 'Wages of ſome *Churches to do* others *Service*‖. 'Let Us, out of the Wages, which We take, do 'all the Service we can to the Church of God; 'and *diſtribute* largely *to the Neceſſities of the* 'Saints‡, particularly their ſpiritual ones.'

Page 35. 'Perſons in plentiful Circumſtances, 'and perhaps at a Loſs for Ways in which they 'may give Alms, will here find one undoubtedly 'proper Way. And Perſons in Arrear to Religion 'and Charity have an excellent Opportunity of- 'fer'd them, of paying the Debt. They who plead 'the Multitude of other Expences, might a very 'great Part of them, by withdrawing but a little 'of what they ought from their Luxury and Va- 'nity, qualify themſelves for Liberalities, which 'will turn hereafter to a much better Account. 'And ſuch as make the Increaſe of Taxes their 'Excuſe, ought to conſider, that as Providence 'hath brought that Increaſe upon us by permit- 'ting us to ſuffer ſo much from our Enemies, in 'that Part of the World, where we have done ſo 'little for God; eſpouſing His Cauſe is the like- 'lieſt Method of deriving a Bleſſing on our own: 'and if we neglect it, whatever may befal us 'there, we muſt impute to ourſelves. We enjoy 'very great Advantages from thence: the Govern- 'ment, large Revennes; the Nation in general,

* 1 *Tim.* vi. 17, 18. † 2 *Tim.* iii. 4. ‖ 2 *Cor.* xi. 8.
‡ *Rom.* xii. 13.

'a moſt beneficial Trade; and every one of us, 'ſomething or another, uſeful or agreeable in Life. 'It is therefore our common Concern, both to do 'Good where we have received it; and to do it 'in ſuch manner as may beſt ſecure our continu-'ing to receive it. But they more eſpecially, who 'are now raiſing Fortunes by Commerce with our '*American* Settlements, or who poſſeſs acquired or 'hereditary Eſtates, of which that Commerce laid 'the Foundation; they ſhould think often, how 'much hath accrued to them from the Produce 'of theſe Colonies, the Country of theſe *Indians*, 'the Labour of theſe Negroes; and reflect very 'ſeriouſly, what Returns, poſſibly *Juſtice*, at leaſt '*Gratitude*, and in many Caſes *Prudence* alſo, as 'well as *Piety*, direct them to make.'

EXTRACTS from the Pious and Learned *Monſ.* PASCAL's Thoughts on Religion, *tranſlated into* Engliſh *by* Baſil Kennet, *D. D.* 8vo.

Page 64. 'THAT Religion which conſiſts 'in believing *the Fall of Man* 'from a State of Glory and Communication with 'God, to a State of *Sorrow*, *Humiliation*, and '*Eſtrangement* from God, together with his *Reſtora-'tion* by a MESSIAS, has always been in the World.' *See this proved in this and the following Pages.*

Page 73. 'Religion, in order to the Accom-'pliſhment of Man's Happineſs, ought to con-'vince

'vince us, that there is a God;——that we are 'obliged to love Him;——that our true Felicity 'conſiſts in our Dependence on Him; and our only 'Evil and Misfortune is, our Separation from Him. '—It ought to inform us, that we are full of groſs 'Darkneſs, which hinders us from knowing and 'loving Him;——it ought to diſcover to us the 'Cauſe of that Enmity and Oppoſition which we 'bear to God, and to our own Happineſs;——it 'ought to teach us the Remedies of this Infirmity, 'and the Means of obtaining them.——Let Men 'compare all the Religions of the World in theſe 'reſpects, and let them obſerve, whether any 'one but the Chriſtian is able to afford them 'Satisfaction.'

Page 81. 'For my own Part, I cannot but de-'clare, that ſo ſoon as the Chriſtian Religion diſ-'covers to me this one Principle, *That human Na-'ture is depraved*, and fallen from God, this clears 'up my Sight, and enables me to diſtinguiſh 'throughout, the Characters of ſo divine a My-'ſtery. For ſuch is the whole Frame and Diſpo-'ſition of human Nature, as, in all things within 'and without us, to beſpeak the Loſs of God's 'more immediate Preſence, and more favourable 'Communication.'

Chap. xx. *Page* 188. 'That God is not known 'to Advantage, but through *Jeſus Chriſt*.

'The greateſt Part of thoſe who attempt to de-'monſtrate the Truth of the Divine Being to the 'Ungodly and Profane, commonly begin with the 'Works of Nature; and in this Method they very 'rarely ſucceed. I would not ſeem to impair the 'Validity of theſe Proofs, which have been con-'ſecrated by the Holy Scripture itſelf. They have

'indeed

'indeed an undeniable Agreement with the Prin-
'ciples of ſound Reaſon; but are very often not
'ſo well ſuited and proportioned to that Diſpoſi-
'tion of Spirit, which is peculiar to the Perſons
'here deſcribed.

'For we muſt obſerve, that Diſcourſes of this
'Kind are not ordinarily addreſſed to Men whoſe
'Hearts abound with a lively Faith, and who im-
'mediately diſcern the whole Syſtem of Things to
'be no other than the Workmanſhip of that God
'whom they adore. To theſe *the Heavens declare*
'*the Glory of God*, and all Nature ſpeaks in behalf
'of its Author. But as for thoſe in whom this
'Light is extinct, and in whom we endeavour to
'revive it, Perſons who are deſtitute of Faith and
'Charity, and who behold nothing but *Clouds* and
'*Darkneſs* in the whole Face of Nature, it ſeems
'not the moſt probable Method of their Conver-
'ſion, to offer them nothing more, on a Subject of
'the laſt Importance, than the Courſe of the *Moon*
'and *Planets*; or than ſuch Arguments, as they
'every Day hear, and every Day deſpiſe. The
'Hardneſs and Obſtinacy of their Temper has
'render'd them deaf to this Voice of Nature,
'which ſounds continually in their Ears: and Ex-
'perience informs us, that inſtead of our gaining
'them by ſuch a Proceſs, there is nothing which,
'on the contrary, is ſo great a Diſcouragement,
'and ſo apt to make them deſpair of ever finding
'out the Truth, as when we undertake to con-
'vince them by this way of Reaſoning, and pre-
'tend to tell them, that Truth ſhines ſo bright in
'theſe Views, as to become really irreſiſtible. The
'*Holy Scripture*, which knows ſo much better the
'Things which belong to God, never ſpeaks of
'them

'them in this manner; it informs us, indeed, that 'the Beauty of the Creature *leads* to the Know-'lege of the Creator; but it does by no means 'assure us, that the Creatures *produce* this Effect '*indifferently* in all Persons. On the contrary, it 'declares that whenever they appear thus con-'vincing, it is not by their own Force, but by 'means of that *Light* which God diffuseth into the 'Hearts of those, to whom he is pleased to dis-'cover himself, by their Means and Intervention. '—It teacheth, in general, that our God is a God 'that hideth himself; and that since the Corrup-'tion of human Nature, he hath left Men under 'such a Blindness, as they can only be delivered 'from by JESUS CHRIST.

'The God of Christians is not barely the su-'preme and infallible Author of *Geometrical* '*Truths*, or the *Elementary Order*, and the *Dis-'position of Nature*:—This is the Divinity of *Phi-'losophers* and *Pagans*. Nor barely the provident-'tial *Disposer* of the Lives and Fortunes of Men, 'so as to crown his Worshipers with a long and 'happy Series of Years:——This was the Portion 'of the *Jews*.—But the God of *Abraham*, and 'of *Isaac*, the God of *Christians*, is a God of *Love* 'and *Consolation*; a God who possesseth the Hearts 'and Souls of his Servants, gives them an inward 'Feeling of their own Misery, and of his infinite 'Mercy, together with the Need we have of a '*Mediator*, in order to our approaching his Pe-'sence, or uniting ourselves to him.——We ought 'by no means to separate these Parts of Know-'lege; because each alone is not only unprofitable, 'but dangerous.—The Knowlege of God, with-'out the Knowlege of our own Misery, is the

'*Nurse*

'*Nurſe of Pride.*——The Knowlege of our own 'Miſery, without the Knowlege of JESUS 'CHRIST, is the *Mother of Deſpair.*——But the 'true Knowlege of *Jeſus Chriſt* exempts us from '*Pride*, and from *Deſpair*, by giving us, at once, 'a Sight, not only of God, and of our Miſery, 'but alſo of the Mercy of God in the Relief of 'our Miſery.

'We may know God, without knowing our 'own Miſeries; or we may know our own Mi-'ſeries, without knowing God; or we may know 'both, without knowing the Means of obtaining 'from God the *Relief* of our Miſeries.——But we 'cannot know JESUS CHRIST, without the 'Knowlege of God, of our *Miſeries*, and of 'their *Cure:* inaſmuch as JESUS CHRIST is not 'only God, but he is God under this Character, 'the HEALER and REPAIRER of our Miſeries.

'Thus all they who ſeek God without JESUSS 'CHRIST, can never meet with ſuch Light in 'their Inquiries as may afford them true Satiſ-'faction, or ſolid Uſe. For either they advance 'not ſo far as to know, that there is a God;—— 'or, if they do, yet they arrive hereby but at an 'unprofitable Knowlege, becauſe they frame to 'themſelves a Method of communicating with 'God, without a *Mediator*; as if without a *Me-'diator* they were capable of knowing him.

'We ought therefore wholly to direct our In-'quiries to the Knowlege of JESUS CHRIST, 'becauſe it is by Him alone that we can pretend 'to know God, *in ſuch a manner* as ſhall be really 'advantageous to us.

'He alone is the true God to us *Men*, that is, 'to *miſerable* and *ſinful* Creatures: He is our 'chief

'chief Centre, and ſupreme Object, in reſpect of 'all that we can wiſh, and all that we can under-'ſtand. For as we know God only by JESUS 'CHRIST, ſo 'tis by Him alone that we know 'ourſelves.

'Without JESUS CHRIST, Man is of Neceſ-'ſity to be conſidered as *lying* in Vice and Miſery: 'With JESUS CHRIST, Man appears as *releaſed* 'from Vice, and *redeemed* from Miſery. In Him 'conſiſts all our *Happineſs*, and all our *Virtue*, our '*Life* and *Light*, our *Hope* and *Aſſurance*. Out of 'Him there is no Proſpect but of *Sins* and *Miſeries*, 'of *Darkneſs* and *Deſpair*; nothing to be beheld 'by us but *Obſcurity* and *Confuſion* in the Divine 'Nature, and in our own.'

AN ESSAY TOWARDS AN INSTRUCTION for *INDIANS.*

PART I.

Which is in order to Chriſtian Baptiſm.

DIALOGUE I.

Indian.

'WHY are you ſo earneſt in perſuading me to become a Chriſtian?'

Miſſionary: Becauſe I know for certain, that it is the only SURE Way to preſerve you from Miſery, and to make you happy both *here* and *hereafter.*

Ind. 'I will be very thankful, if you will 'be ſo kind as to explain to me what you 'ſay concerns me ſo very much.'

Miſſ. That I will moſt freely do: For my Heart's Deſire is, that all Perſons may have the ſame Knowlege of God, and his Will, as we Chriſtians have; and beſides, by inſtructing you, I myſelf ſhall be a very great Gainer.

Ind. 'I do not underſtand what you mean 'by that.'

Miſſ. I will tell you then: The Great God, whom we Chriſtians worſhip, He who made the World, and all Things in it, and *in whoſe Hands our Breath and Life is* *, and who would have all his Creatures to be happy, He has promiſed an exceeding great Reward to all ſuch as ſhall endeavour to make *Him*, and His glorious *Perfections*, and His moſt gracious *Purpoſes*, known unto Men, eſpecially to ſuch unhappy People as you, who know not for what End you were made, and ſent into this World; who know not what *Duties* you owe to your Maker, not on what *Conditions* He will keep you from Miſery, and make you for ever happy when you die.

Ind. 'Be pleaſed then to tell me what 'you know *more* than we do, concerning 'the God you worſhip; for we *know* and

* *Dan.* v. 23.

'*be-*

'*believe*, that there muſt be ſome GREAT 'POWER above us, who made us, and does '*govern* all things here below.'

Miſſ. But we Chriſtians know much more of *that Great Power above*, than you, in your preſent State of Ignorance, can poſſibly do. We were indeed once as ignorant of Him (and of our moſt unhappy Condition on that account) as you now are; but *He* has been ſo good as to make *Himſelf* and his *Will* known to us, to our very great Comfort and Happineſs; and we cannot but deſire, that every one may be as happy as all true Chriſtians are in knowing their Maker's Will, and honouring Him, as reaſonable Creatures ought to do.

Ind. 'May I aſk you one thing?—Why 'did not that good Being, whom you call 'your God, make all this known to us as 'well as to you?'

Miſſ. I muſt tell you once for all, that we poor Creatures ought not to expect, that the GREAT GOD ſhould give us an Account of every thing he has thought fit to do*. It is enough for us to know for certain, that He is *good* and *juſt* in every thing he *does*, or *permits* to be done.——And be aſſured, that, ſooner or later, every Tongue ſhall confeſs, and every Soul acknowlege, the JUSTICE and EQUITY of God's Proceedings

* *Job* xxxiii. 13.

with Mankind.——At preſent it concerns you much more to know what we Chriſtians believe of God, and his Will, according to the Account which he himſelf hath given us.

Ind. 'This, Sir, is what I now deſire 'you to inſtruct me in.'

Miſſ. That I will moſt gladly do; for the Knowlege and Belief of God is the Foundation of all true Religion, and of the Happineſs of Men.

Firſt then, We know the God we ſerve to be the moſt perfect of all Beings; and that there is no other God beſide to be *feared*, *loved*, or *worſhiped*.

That it is he who *made* the World; and that he *preſerves*, and *governs*, and *orders* all things by his wonderful Wiſdom and Power.

That amongſt other Creatures he made *Man* to be Partaker of his Happineſs; in order to which, he gave him Reaſon, that he might *underſtand*, and *adore*, and *obey* his Maker.

And that Men might *know* him more perfectly, and *love* and *fear* him as they ought, he has given an Account of his Government of the World ever ſince he made it.——By which Account it appears,—That he is Almighty,——*i. e.* is able to do whatever he thinks fit:——That he is exceeding *Wiſe*,

Wiſe, and *Good*, and *Juſt*; and therefore can command nothing but what is for our Advantage; and will moſt ſurely *reward* or *puniſh* ſuch as *comply* with or *diſobey* his Laws. We thereby alſo know, that he is a moſt *Holy* Being, and has ever been diſpleaſed with evil Men. He is alſo moſt *kind* and *compaſſionate* to thoſe, who, having offended him, are truly ſorry for it, and return to their Duty:—— That he *ſees* and *knows* all the Actions of Men, whether good or bad; and that even our very Thoughts are known to him:—— That he not only knows things *paſt* and *preſent*, but even all things which ſhall ever happen *hereafter*:——*Laſtly*, That he is moſt faithful to his Word, ſo that whatever he has *promiſed*, he will moſt ſurely make good; and whatever he has *threatened*, he will as ſurely execute.

Ind. 'I confeſs this Account of the GREAT 'and GOOD GOD ſeems moſt agreeable to 'Reaſon; now you have put me upon 'conſidering it ſo particularly.'

Miſſ. But there are other Truths of the greateſt Moment, which God has alſo in that Account made known to us, and which our Reaſon could never have clearly diſcovered; ſuch as theſe that follow:——That there will be another Life after this;—— and that the true Happineſs or Miſery of

Men will not be fully known till after they are dead.

Ind. 'Till after they are dead, Sir!—— 'Why, do you Chriſtians really know 'what ſhall become of Men after they are 'dead?'

Miſſ. Yes, we do, and that moſt certainly. —We know that this ſhort Life is only *a Life or State of Trial*, in order to mend our corrupt Nature, that we may be fit for a much better World when we die; and be for ever happy there, if we behave ourſelves as we ſhould do, while we live here.—— For God has made known to us, That after Death the Souls of all good People go to a Place of Reſt, and Peace, and Happineſs; ——and the Souls of wicked People to a Place of Sorrow and Miſery, there to remain till the End of this World, and the Day of Judgment.

Ind. 'Pray, what do you mean by the 'END OF THE WORLD, and by the DAY 'OF JUDGMENT?'

Miſſ. Why, God has aſſured us, that this World ſhall have an End;——that then *there will be a Reſurrection of the Dead, both of the Juſt and Unjuſt* *, both of good and bad Men; that all who have ever lived ſhall then be raiſed to Life, and give an Account for whatever they have done in

* *Acts* xxiv. 15.

this

this World, whether Good or Evil:——And that ſuch as have done Good ſhall be made happy for ever;——and ſuch as have done Evil, that is, have led wicked Lives, and have not repented in due time, ſhall be for ever miſerable.

Ind. 'Theſe indeed are Truths which we 'know nothing of; and if they be really 'true, it certainly concerns me, and every 'Man living, to think of them in good 'earneſt, and to order his Life accordingly.——But let me aſk you,—Do all you 'Chriſtians know theſe things, and believe 'them to be true?'

Miſſ. It is at the Peril of their Souls, if they do not.——But I know why you aſk that Queſtion, and I promiſe to anſwer and ſatisfy you upon that Head hereafter.——In the mean time, it is certainly your beſt and wiſeſt Way to take care of yourſelf, in an Affair of the higheſt Importance to you; and not to neglect this Opportunity, which God of his Mercy and Goodneſs gives you by me, of coming to the Knowlege of your Maker, and of the Duties you owe to him, to yourſelf, and to all others, leſt they ſhould be hereafter for ever hid from you, to your eternal Ruin and Deſtruction.

Ind. 'I hope I ſhall take your good Ad-'vice. But in the mean time will you give 'me Leave to aſk you,——How did God 'make

'make these things known unto you Chri-'stians?'

Miss. That you shall know in due time; for you cannot know all things at once.——And these few Truths only I have told you, at this time, that you may know and consider what you have to do;——that you may in good earnest desire to be further taught, and told how you may be for ever happy (if it is not your own Fault); and how you may avoid the Danger and Misery which you and all Men are exposed to, who are not very seriously concerned for their own Safety.——For once and again I must assure you, as certain as there is a God, that you and every Man living shall be happy or miserable when they die. *We therefore (knowing these things,——and that we must all appear before the Judgment-seat of God, and receive a Sentence according to what we have done in the Body, whether it be good or bad* *) We, knowing these things, *endeavour to persuade Men* to be afraid for themselves, and to live here so as to escape being miserable hereafter.

What therefore I would recommend to you at present (for I would not overburden your Memory at once), is this:——That you would pray to God to give you an Heart disposed to hearken to the Truth: For he

* 2 *Cor.* v. 11.

has

has promiſed to enlighten the Underſtanding, and open the Hearts, of thoſe who humbly and devoutly pray to him for his Direction and Aſſiſtance.

Ind. 'I hope I ſhall follow your Advice; 'and I believe I ſhall hardly forget the 'things you have told me.'

Miſſ. Farewel for the preſent; and may God keep you in this good Diſpoſition, and give you a teachable Temper!

DIALOGUE II.

Of the Corruption of our Nature.

Indian.

'I AM come again, kind Sir, for your 'further Inſtruction. Your laſt Words 'have made me very thoughtful and un-'eaſy, when you told me with ſo much 'Earneſtneſs,——— That HAPPINESS OR 'MISERY WILL BE THE CERTAIN POR-'TION OF EVERY ONE AFTER DEATH.'

Miſſ. I told you nothing but the Truth; and I am not ſorry for your Uneaſineſs;—ſince that may prove in its Conſequence the greateſt Bleſſing of your Life.

Ind. 'I do not underſtand how that can 'be.'

Miſſ.

Miſſ. But this you can eaſily underſtand, —*That they who are whole, and think themſelves in no Danger, will not look out for Help; but they that are ſick, and ill at Eaſe, will be glad of Advice, and will be apt to follow it* *;——when once you are ſenſible that of yourſelf you are *an ignorant, helpleſs, ſinful Creature* †, incapable of either knowing or performing the Will of your Maker, or of reconciling yourſelf to him, whenever you have offended him ‖.

Beſides, I muſt tell you another Truth, ——That the more you are afraid for yourſelf, the more will the Great God be diſpoſed to pity you, and to deliver you from the Danger you are juſtly afraid of §; and to enable you to attain the End for which you were made, and ſent into the World.

Ind. 'Will you be pleaſed to let me 'know what the End is for which God 'made us, and ſent us into the World?'

Miſſ. God made Man, that he might have a Creature upon Earth endued with Reaſon, and capable of adoring his Maker,

* *Matt.* ix. 12.

† *Rev.* iii. 17.

‖ Rariſſime accidit, ut quiſquam veniat volens fieri Chriſtianus, qui non ſit Dei timore percuſſus. S. *Auguſtinus de Catechizandis Rudibus.*

§ *Iſai.* lxvi. 2.

and

and of imitating his Perfections; and fit to partake of his Bounty and Happineſs.

Ind. 'Pray what is the Happineſs you 'ſpeak of?'

Miſſ. It is the Happineſs of going to a Place of perfect *Knowlege*, *Goodneſs*, *Love*, *Joy*, and *Peace*, which is to laſt for ever.

As nothing is more deſirable than Life, nothing ſhould more forcibly work upon Human Nature, than the Hopes of Everlaſting Life.

Which Life God himſelf has ſet forth to us by all ſuch things as we are moſt commonly affected with:——As a CROWN,——a KINGDOM,——a TREASURE, and INHERITANCE *undefiled, that fadeth not away*; ——and a—STATE of everlaſting Joy and Pleaſure.

Ind. 'If God originally deſigned Men for 'this Happineſs, how came they to forfeit 'their Title to it?'

Miſſ. They do it by being guilty of *Sin*; that is,——by tranſgreſſing the Law which God has given them.

Ind. 'Has God given *us* any Law?'

Miſſ. Yes, ſurely.——He has given you and all Men *Reaſon*, which is inſtead of a written Law or Rule, by which *you* ought to live, and may, in ſome meaſure, know what is good, and what is evil; what will pleaſe,

pleaſe, and what will diſpleaſe, an *holy*, *juſt*, and *good* God.

Ind. 'But it is too plain, that People do 'not always obſerve this Rule or Law.'

Miſſ. It is ſo, and *that is their Sin*, by which they diſpleaſe God, and debar themſelves of his greater Favours, and are in Danger of being miſerable, even beyond what they can imagine.

Ind. 'But is not this the Caſe of many 'Chriſtians, as well as of us?'

Miſſ. It is ſurely ſo,——and they muſt ſuffer ſeverely for it; God having given them plainer Rules, and greater Helps, to overcome and cure that *Corruption* of *Nature*, which is One great Occaſion of all the Wickedneſs which we ſee in the World.

Ind. 'Pray what do you mean by THE 'CORRUPTION OF OUR NATURE* ?'

Miſſ. That I will tell you;——and what your own Reaſon and Experience muſt acknowlege to be true.——By *the Corruption of Nature* we mean, a ſtrong Inclination to Evil, which we not only *ſee* and *blame* in other People, but very ſenſibly *feel* in ourſelves; that is,———ſomething within us,

* *It is our Religion which has firſt taught, That Man is born in Sin; no Sect of Philoſophers ever ſaid this, and therefore no Sect ever ſaid the Truth*——*Monſ.* Paſcal's Religious Thoughts, *p.* 63.

which

which oppoſeth our Reaſon (and the other Laws which God has given us); ſo that we are often tempted and prevail'd upon, to do what our own Judgment condemns us for, at the Time of doing it.

Ind. 'This indeed is too plainly the Caſe. '——Men follow not their *Reaſon*, but their 'Paſſions, their *Inclinations*, and their own 'perverſe *Wills*; and which too often they 'have Cauſe to repent of.'

Miſſ. You cannot but have obſerved,—— that this Inclination to Evil is often ſo violent, *that Men commit all Iniquity with Greedineſs*; and this is the Occaſion of all the Wickedneſs which we ſee and hear of;—— All the *Cruelty*, the *Oppreſſion*, the *Pride*, the *Injuſtice*, the *Malice*, the *Covetouſneſs*, the *Lewdneſs*, the *Impurity*, *Murders*, *Drunkenneſs*, by which Men diſhonour their Maker and themſelves, and are a Plague to others; inſomuch that it is found neceſſary to have ſevere Laws made, even by Men, to hinder wicked People from hurting one another; ——of which Laws there would be no Occaſion, if *Reaſon* had been ſufficient to *govern* Men; which ſad Experience ſhews it is not; —there being too many, whom no *Reaſon*, no *Advice*, no *Proſpect of Danger*, no *Hopes* of Happineſs, can keep from ruining themſelves and others.

Ind. 'I confeſs there is Truth in what 'you ſay.——But ſure this is not the Caſe 'of all People.'

Miſſ. I muſt tell you,——that the Wickedneſs of others ſhews us plainly what all Men are by Nature.—All Men have the Seeds of Evil within themſelves, which would ſpring up and appear upon every Temptation, if not hindered by ſomething more than their own Reaſon; and they that are not ſo wicked as others, may be thankful to a *Power above*, who reſtrains them.——And your own *Heart* and *Experience* muſt tell you, that ſuch as are not ſo wicked as theſe we have been ſpeaking of, are forced to ſtrive hard againſt the Temptations they meet with, before they can follow what their Reaſon tells them they ought to *do* or *avoid*;——that they are but too often unwilling to follow the LIGHT of REASON, which God has given them; and too-too often make uſe of it only to hurt or over-reach one another.——All which ſhews, *that our Nature is ſtrangely corrupt*;——ſo that no Man can ſay he is free from Sin, or not guilty before God.

Ind. 'I muſt confeſs, indeed, that, ac-'cording to my beſt Senſe, there is Truth 'in every thing you have told me.'

Miſſ. Well then, let this Truth ſink deep into your Heart; for without the firm Be-

lief of this, you will never have any true Notion of the *Goodneſs*, *Juſtice*, or *Mercy* of God to Men; nor will you ever know the Value of Chriſtianity.

Ind. But how Man, *the Creature of ſo* ‘ *holy and good a God*, ſhould come to have ‘ a Nature ſo *corrupt* and *diſordered*, and ‘ prone to Evil,— This, indeed, ſurpriſes ‘ me.’

Miſſ. Far be it from any Man to imagine, that a good and holy God, who hateth Sin, ſhould be the Cauſe of this Corruption of our Nature, and of the Evil it occaſions! — No,—He made Men at firſt *upright*, *holy*, *juſt*, and *good*, and capable of doing every thing that became a reaſonable Creature; but how he fell into this wretched and diſtempered Condition, you ſhall know in due time.

Ind. ‘ But ſince Sin and Wickedneſs are ‘ diſpleaſing to God, why does he ſuffer Sin ‘ and Sinners to be in the World?’

Miſſ. You do not conſider, that, all Men being Sinners, God muſt either ſuffer Sin to be in the World, or deſtroy the Sinners; that is, all the Race of Men.—— But when you come to know the *Chriſtian Religion*, and what God has done to *cure* this great Diſorder of our Nature, you will find, that God can take Occaſion from the Sins of Men to diſplay the Greatneſs of his Mercy

and Compaſſion for Sinners;—and you will have Reaſon to admire and adore his wonderful *Wiſdom*, and *Mercy*, and *Goodneſs*, to all ſuch as ſhall lay hold on his Offers of Grace,——as well as dread his juſt Diſpleaſure againſt ſuch as deſpiſe his Mercy.

And this is One Reaſon, that I have taken ſo much Pains to convince you of the *Corruption of our Nature*, and of the Danger we are in on this Account, that you may have no Eaſe in your Mind, until you know how to be delivered from ſo bad a Bondage, and the Fears which ought to attend it.

There is another Danger, which we are all expoſed to, and which you ought to know;——and that is, the *Power* and *Malice* of *Evil Spirits*.

Ind. 'What do you mean by EVIL 'SPIRITS?'

Miſſ. God has made known to us, that there are Creatures, both *good* and *bad*, which we call *Angels* or *Spirits*, and which are ever about us, though we do not ſee them, they having no Bodies, as we have.——The *Good Spirits* are appointed by God, to take care of his Servants;——and the *Evil Spirits* are ſuch as have rebelled againſt their Maker, and, having utterly loſt his Favour, ſtrive to tempt Men to all manner of Wickedneſs, that they may be as miſerable as themſelves.—And through *their* Temptations the Wickedneſs

kedneſs of the World was grown ſo great, —that God was provoked at one time to drown all the People of the Earth, except ONE GOOD MAN and his HOUSHOLD;—— and at another time, to deſtroy ſeveral great Towns with *Fire* from Heaven, *for the Wickedneſs of them that dwelt in them.*

Ind. 'Theſe, indeed, are reaſonable Proofs 'of the Power which EVIL SPIRITS may 'have over wicked Men, and of the great 'Danger we are in of being ruin'd by it.'

Miſſ. But it is neceſſary, that you ſhould know theſe Things; for whoever is not a *Worſhiper* of the only true God, whom Chriſtians ſerve, is a *Slave* to theſe evil Spirits, and too often is a *Worſhiper* of them, tho' he does not know it.——When you conſider theſe things, you will have Reaſon to be concerned and afraid for yourſelf.

Ind. 'And ſo indeed I ſhall be, if this is 'our Caſe.'

Miſſ. This is, in truth, the Caſe of every one who is ignorant of the true God, and of the Way by which he has revealed to *ſave* his unhappy Creatures from ruining themſelves, and loſing that Happineſs which he has provided for ſuch as *love* and *obey* him.

Ind. 'I do moſt earneſtly intreat you, that 'at your Leiſure you would give me an

'Account of the Chriſtian Religion, which 'you ſay is the Way whereby God has re-'veal'd to ſave all Men from Ruin.'

Miſſ. That I will do, thro' the Favour of God, the next time we meet: In the mean while remember—what I aſſure you of,—— that this Life is the Time, in which you are to chuſe whether you will be happy or miſerable for ever; 'and that your Happineſs 'or Miſery will depend upon your em-'bracing or rejecting the Offer now made 'you, by the Great God, of becoming a 'Chriſtian.' You ought therefore to pray to the Great God, to enable you to lay hold of this Opportunity of being happy.

The PRAYER.

O GOD, the Fountain of all Wiſdom, I moſt humbly beſeech Thee to enlighten my Mind, that I may come to the Knowlege of thee, and of thy Goodneſs in Jeſus Chriſt.—— Give me a Serious, an Underſtanding, and a Religious Heart, that as I grow in Years, I may grow in Grace.—— Bleſs all the Means of Salvation which Thou haſt afforded me, and *eſpecially this Inſtruction*, that it may ſink into my Heart, and bring forth in me the Fruit of Good Living, to the Honour and Praiſe of thy Name, thro' Jeſus Chriſt our Lord. *Amen.*

DIALOGUE III.

The Proofs of the Chriſtian Religion.

Indian.

'I AM come again, Sir, to trouble you 'ſooner, I believe, than you expected. '——You ſaid, *that it was good for me, 'that I was in Fear for myſelf:* I cannot 'chuſe but be ſo, ſince you told me, "That "my Happineſs or Miſery will depend "upon my embracing or rejecting the Offer "now made me of becoming a Chriſtian." '—I own I am not ſatisfied with my pre-'ſent Condition;— I am convinc'd by my 'Reaſon, as well as by what you told me, 'that we *were made to be an Honour to the 'Being that made us*, by living according to 'that Light and Reaſon which he hath 'given us.—— For my own part, I fear I 'have not done ſo; and if he ſhall be diſ-'pleas'd with me, I know not how to help 'myſelf, or make my Mind eaſy.'

Miſſ. * Aſſure yourſelf, this is the Caſe of every thoughtful Perſon, who has no Knowlege of Chriſtianity. — And therefore our

* *Hebr.* xii. 15.

Great

Great and *Good* Creator, in Compaſſion to thoſe unhappy Men, who labour under ſuch Doubts and Fears, has graciouſly pointed out the Way by which they may be freed from them; *viz.*—*By embracing the Chriſtian Religion.*

Ind. 'What does the Chriſtian Religion 'propoſe to us, to *cure* us of thoſe Fears?'

Miſſ. I will firſt tell you in ſhort, and afterwards explain myſelf more fully.—In the firſt place,——It will lead you to the Knowlege of the true God, the Maker of the World, and convince you of his great Love for his unhappy Creatures, and of his earneſt Endeavours to keep them from ruining themſelves.——It ſhews us alſo how we muſt anſwer the End for which God made us, and ſent us into the World.—— It ſets before us the Dangers we are liable to, and teaches us the Way to eſcape them.—— It makes known to us thoſe Laws by which God will judge the World, that Men may order their Lives accordingly.—It gives us all Rules neceſſary to make us happy when we die, and promiſes all neceſſary Aſſiſtance to obſerve thoſe Rules.—— It directs us how we may be reſtored to the Favour of God, whenever we ſhall have been ſo unhappy as to have offended him by our Sins, which we are but too apt to do.——It aſſures us, *That God is a bountiful Rewarder*

of

*of all ſuch as ſeek to pleaſe him**.——In ſhort, — Chriſtianity is the only Remedy to cure all the *Diſorders*, and *Dangers*, and *Miſeries*, which we are ſubject to in this Life; and the only ſure Means, where it is *ſeriouſly* embraced, of *correcting* and *reforming* the World.

Ind. 'This is, Sir, a moſt deſirable Ac-'count you have given me of the Chriſtian 'Religion.—Will you be pleaſed, as you 'promiſed, to explain theſe things more 'fully?'

Miſſ. You muſt know then, that we are called Chriſtians, from profeſſing ourſelves to be the Diſciples and Followers of a moſt holy and divine Perſon JESUS CHRIST, who was ſent by Him from Heaven, to make his Will and gracious Purpoſes known unto Men.

In order to this, He being a pure Spirit, it was neceſſary, that he ſhould take a Body like one of ours, that he might be ſeen by and converſe with Men. —— He therefore ſubmitted to be born of a Woman, and he took the Soul and Body of a Man, and in that Nature he lived among Men, and made known to them the things which I have already mentioned to you. —— Particularly, he gave them a clear Knowlege of their Maker; and by his moſt *perfect*, *innocent*,

* *Hebr.* xi. 6.

and

and *holy* Life, shew'd what an excellent Creature Man was, when he was first made, before he fell into Sin, and became prone to Evil, as he now is.

He assured them, that he came as a *Peacemaker* betwixt God and his rebellious Creatures, who by their Disobedience had lost his Favour, and forfeited the Happiness he had prepared for them.

And in order to reconcile them to God, and to the Duty and Obedience which they owed to him, he brought them this most gracious Message:—— 'That all such as be-
'came sensible of their Error and Misery,
'and were willing to give themselves up to
'the Son of God as their Lord and Saviour,
'should thro' his Merits and Mediation
'receive a full and free Pardon for all their
'past Offences, be restored again to his Fa-
'vour, and obtain that Happiness which
'they had forfeited by their Offences.'

Ind. 'These are indeed wonderful Proofs
'of the great Goodness of God.'

Miss. But then you are to know, that all such as *despise* this surprising Goodness of God, are not only to be deprived of his Favour, but are to be punished with *Torments* exquisite beyond all we can now imagine. For you must never forget what I told you before, and what JESUS CHRIST has assured us of, 'That this short Life is only a Pas-
'sage

'ſage to another, which is to laſt for ever;' and where every Man is to be *rewarded* or *puniſhed* according to his Behaviour in this World.

Ind. 'I have not forgot that.——But 'give me Leave, Sir, to aſk you one 'Queſtion: — How are you Chriſtians ſure, '—that THIS EXTRAORDINARY PERSON 'was the Son of God, and came from him 'with this Meſſage to Men?'

Miſſ. It is neceſſary, that every one who intends to be a Chriſtian, ſhould have the greateſt Aſſurance of it; for on this Truth the Chriſtian Religion is founded.

You muſt know then, that this DIVINE PERSON, in order to give Men all poſſible Aſſurance, that he was what he declared himſelf to be, perform'd before their Eyes ſuch wonderful Works, as ſhewed that in Him *dwelt all the Fulneſs of the* GODHEAD *bodily*.——For Example,——He healed all manner of *Sickneſs* and *Diſeaſes* with a Word of his Mouth.——He gave *Sight* to ſuch as *were born blind*. —— To ſuch as were *dumb* and *deaf*, he gave the *Power of Speech* and *Hearing*; — and *He made the Lame to walk*. —He fed and ſatisfied the Hunger of *many Thouſands of People* more than once, with a few *Loaves* and ſmall *Fiſhes*, which they ſaw *multiplied* before their Eyes, ſo that *Thouſands* were at one time all *Eye-witneſſes* of

of this *Miracle*.——He commanded the *Winds*, the *Storms*, and the *Seas*, and they obeyed his Word.——He *raiſed to Life* thoſe that had for ſome time been dead.—He convinced thoſe with whom he converſed, that he knew the very Thoughts of their Hearts, which none but God can do.——Laſtly,——the great God himſelf did more than once, by a Voice from *Heaven*, declare,——*That he was his beloved Son; and commanded, that as ſuch he ſhould be heard and obeyed.*

Ind. 'Indeed theſe are moſt ſure Proofs, 'that THIS DIVINE PERSON was what he 'ſaid he was; and that whatever he taught 'muſt be true.'

Miſſ. But I have other things to tell you, in order to confirm your Faith or Belief in this *Divine Perſon*, and his *Meſſage*.——Amongſt many other things, which He foretold his Followers, this ſtrange thing was one;—That notwithſtanding the wonderful Works which he had done before their Eyes, his Enemies would put him to Death; *but that within Three Days he would riſe again to Life*.——Accordingly, after they had treated him with all the evil Uſage that *Spite* and *Malice* could invent, they did moſt barbarouſly *murder* and *crucify* him.——*And after Three Days he roſe again from the Dead*, and converſed with his

his Diſciples and Followers, —— with not leſs than *Five hundred* at one time, many of whom lived very long after, and bore Witneſs of his Reſurrection, at the Expence of their Lives.

Ind. 'I ſhould be glad to know ſome 'more Particulars relating to ſo *Divine*, '*Holy*, and *Wonderful* a *Perſon*.'

Miſſ. JESUS, after having converſed with his Diſciples many Weeks, and in the Sight of many of them, ——— *He aſcended into Heaven.* —— But, before his Departure from them, he promiſed them, that *He* and *his Father* would ſend ANOTHER DIVINE PERSON (not in the Form or Faſhion of a Man, but) as a pure Spirit to *dwell in them*, to *guide* and *comfort*, to *inſpire* them with all Truths neceſſary to be known by them, and to enable them, for the Confirmation of ſuch Truths to Others, to do all ſuch mighty Works as he had done among them: According to which Promiſe, Ten Days after he had aſcended into Heaven, THAT DIVINE SPIRIT deſcended upon them after a moſt wonderful manner, and enabled them to underſtand and ſpeak all the Languages of the then known World, to which they went in order to carry thoſe good Tidings; whereby we, and many other Nations, were brought out of Error, Ignorance, and Darkneſs,

into the clear Light and true Knowlege of *God*, and of *his Son Jeſus Chriſt*, and of *that Holy Spirit*, which enabled them to preach this joyful Doctrine to all the World:—That Chriſt has made our Peace with God, if we ſubmit to be governed by him, and by his Laws, and put our Truſt in him.

Ind. 'Well, Sir, you have given ſome 'Eaſe to my Mind.—— *I believe*, that what 'this *Holy Perſon* ſaid muſt be certainly 'true; and I ſuppoſe all that know theſe 'Things, are Chriſtians.'

Miſſ. Indeed they are not; and you will not wonder at it, when you conſider what it is that hinders People from being Chriſtians. —There are many who never think of their Maker, or what muſt become of them when they die.—Many indeed hear theſe things; but their Affections are ſo ſet upon this *World*, its *Pleaſures* and *Profits*, that they do not lay them ſeriouſly to Heart.—And too many are ſo fond of their own perverſe Ways, to which they have been long accuſtom'd, that they ſee not the Truth of what is propoſed to them.—Beſides all this, —the APOSTLES taught many things, which wicked People would not hear with Patience: For Example,—that *Murderers*, *Drunkards*, *Adulterers*, *Oppreſſors*, *covetous Perſons*, the *proud*, *malicious*, and *revengeful* People, *all*

Lovers

Lovers of Pleaſures more than Lovers of God, ——that all ſuch who were guilty of thoſe things, muſt forſake them, in order to become Chriſtians.

Ind. 'Well, Sir, I am convinced, that 'notwithſtanding the Proofs of the Truth 'of the Chriſtian Religion, there might be 'People who would not become Chriſtians. '——But I ſhould be very thankful, if you 'would let me know, how the Chriſtian 'Religion did prevail at the time the 'Apoſtles of Chriſt made it known to all 'Nations?'

Miſſ. That you ſhall know when you come again to me.—In the mean while, forget not to beg of God to give you an Heart always diſpoſed to receive the Truth; which you may do in ſome ſuch ſhort Prayer as this following.

MERCIFUL God, and Lover of Mankind, enlighten my Mind with ſaving Faith; enable me to withſtand the Temptations of the World, the Fleſh, and the Devil, and with a pure Heart to follow thee, the only true God, and thy only Son the Lord *Jeſus Chriſt*. *Amen.*

DIALOGUE IV.

The wonderful Succeſs and Progreſs of the Goſpel, when it was firſt preached to the World.

Indian.

'WHEN I left you laſt, Sir, you promiſed to let me know what followed the DESCENT or COMING *down* of that HOLY SPIRIT upon Chriſt's Apoſtles; and how the Chriſtian Religion was received in the World.'

Miſſ. You muſt know then, that when this happened, there were People out of all Nations at *Jeruſalem*, the City to which they were come to worſhip the great God*. —— Now when all theſe heard the APOSTLES OF CHRIST (who before that time knew no Language but their own) declaring the wonderful Works of God, in the Language of every Nation then preſent, they were aſtoniſhed; and, being convinced that ſuch Men muſt have been divinely inſpired, they therefore gave heed to them, while they declared God's moſt gracious Purpoſes — of *Mercy*, *Pardon*, and *Happineſs*, to all ſuch as would *obey* the Meſſage he had ſent to them by his Son; —— inſomuch that no leſs than THREE THOUSAND embraced the Chriſtian Religion that very Day, and

* Acts ii.

FIVE

FIVE THOUSAND more, immediately after; and theſe Converts became ſo many *Witneſſes* of theſe wonderful things to the ſeveral Nations from whence they came thither to worſhip. — After this, the Apoſtles went into all Nations, making known this joyful Meſſage of God to Men, ‘ ——— That he ‘ would have all Men to be ſaved, and to ‘ come to the Knowlege of the Truth, or ‘ the Chriſtian Faith; ’ — that he was ready to be reconciled to all ſuch as had *offended* him; and that he would make them *happy* for ever, if they would be perſuaded to *forſake* their evil Ways, and be *governed* by ſuch Rules as Jeſus Chriſt had given them —— So that, in all Nations, all ſuch Perſons as were truly concerned for themſelves, and diſpoſed to receive the Truth, became Chriſtians; and very great was their Number every-where. —— And indeed Chriſt himſelf foretold it would be ſo; —— though at that time it ſeem'd the moſt unlikely thing in the World, —— that all Nations ſhould receive a Religion oppoſed by their RULERS and PHILOSOPHERS, upon the Preaching of *a few* POOR STRANGERS, who had no worldly *Power*, *Riches*, or *Learning*, to induce People to *believe* and *follow* them; and who at the ſame time required all Men to forſake the *Cuſtoms* and *Religion* of their Forefathers, —— to reſtrain their Appetites,

and govern their Paſſions,---- to leave their impious ways of living, ---- and to lead ſober, honeſt, and good Lives, and to ſuffer Death, rather than deny the Truths they told them: ——— Now does not the *miraculous Succeſs* they met with in propagating ſuch a Religion under ſuch Circumſtances, demonſtrate it to be the Work of the GREAT GOD?

Ind. 'Pray, Sir, what became of theſe 'APOSTLES after this?'

Miſſ. As they had taught all others to ſuffer Death, rather than deny the Truths which they had received from GOD *by Jeſus Chriſt*, ſo they themſelves laid down their Lives for thoſe Truths they had preached. ——But, before they ſuffered, they appointed *others* to ſucceed them in publiſhing theſe Truths to all Nations; by which Chriſtianity has continued unto this Day; and we are aſſured by Chriſt himſelf, will continue unto the World's End.---- And a very great Change for the better has been made in all Nations where it has been received.

Ind. 'You will oblige me, if you will 'let me know in what the World is become 'better by this Religion?'

Miſſ. In the firſt place, they who then embraced the Chriſtian Religion profeſſed, *that they were Strangers in this World*, and therefore looked upon this Life only as a Journey

Journey to a much better, which they expected after Death. ——This made them content with any Condition, which God ſhould think fit to place them in. —— This kept them from being covetous, or overmuch concerned for the things of this World; wicked.—They believed, that if they were *poor*, or in *Miſery*, God would make them ample Amends in the *next* Life, for what they had ſuffered *in this*. ——Their great Rule given them by Chriſt was this, —— 'That they ſhould deal with all others, as 'they themſelves would deſire to be dealt 'with.' —— This made them very *juſt* in all their Actions, —— and careful not to *wrong* or *oppreſs* any Perſon.—*Defrauding*, *Cheating*, and *Lying*, were not ſo much as known among them. —— Their Religion obliged them to be at Peace with all Men as much as poſſible.——So that *Quarrels*, and *Wars*, and *Murders*, they utterly abhorred. —On the contrary, they were *kind* and *compaſſionate* even to their Enemies; —— never returning Evil for Evil. They had always a tender Compaſſion for ſuch as were in Want, or in Miſery; —— *Cloathing the Naked*, *feeding the Hungry*, and *lodging the Stranger*, according to their Ability. —— As to themſelves, they were exceeding *ſober* and *temperate*, not given to *Gluttony* or *Drunkenneſs*, which they knew God would be

be highly displeased with.——They were *chaste* and *modest*, both Men and Women; all kept strictly to their own Wives and Husbands, as God had appointed, who had declared, that no *Adulterer* or *Whoremonger* must hope for Heaven or Happiness.——Lastly,—they suffered all manner of Torments, and even Death itself, rather than they would renounce the Religion which they had embraced, on a full Conviction, that it came from God.

Ind. 'Indeed, Sir, this is a most wonderful Account of those who first professed 'the Christian Religion.—One cannot surely 'imagine, that such good Men should have 'any Enemies.'

Miss. But indeed they had, and very many;—for those EVIL SPIRITS, which I told you of before, tempted all Sorts of wicked People to destroy them, and their Religion, if possible; and would certainly have done it, but that the great and all-powerful God hindered it;——and caused, that *the more it was persecuted, the more it increased.*——All such as had been brought up in any other Religion, became their mortal Enemies, especially such as worshiped *Idols*, *false Gods*, or *evil Spirits*, which the greatest Part of the World then did, and too many do to this Day.——Beside these, Men of wicked Lives hated and persecuted

perſecuted thoſe who profeſſed the Chriſtian Religion, becauſe they declared, that God would moſt ſurely call them to an Account, and adjudge them to a Miſery that would never end, if they did not forſake their Sin, and lead better Lives.

On theſe, and on many other Accounts, Chriſtians were every-where perſecuted, and vaſt Numbers were moſt barbarouſly murdered; which grievous Sufferings they patiently endured, in a full Aſſurance of a better Life, which God, who cannot deceive them, had promiſed.

Ind. 'Pray, Sir, are Chriſtians ſtill uſed 'after this cruel manner?'

Miſſ. No:——For in time the KINGS and PRINCES of the World became Chriſtians; and, when they favoured and protected that Religion, their Subjects followed their Example, tho' it was not always in order to ſave their Souls, but for other unworthy and worldly Ends.——And it was then, that many began to call themſelves Chriſtians, who in their Hearts and Lives were far from being ſuch:——By which *Chriſtianity* became extremely corrupted, and Men outwardly profeſſed the Chriſtian Religion, at the ſame time as they lived in thoſe Sins, which it forbids on pain of Damnation.

Notwithſtanding this, the Chriſtian Religion,

gion, where it is truly profeſſed, is ſtill the ſame; and is the only Method of reſtoring Men to the Favour of God, and bringing them to the Happineſs which we all wiſh to enjoy.

We have the ſame juſt and holy God to worſhip, that thoſe *firſt Chriſtians* had; a God who loveth the *Good* and *Pious*, and *hateth* the *Wicked*; who will moſt ſurely call all Men to an Account, judge them according to their Works, and reward or puniſh them as they have deſerved.——So that every Man, who has any Concern for himſelf, and would eſcape the Anger of an offended God, will not only be a Chriſtian in Name, but in good earneſt will live as a true Chriſtian ought.

Ind. 'I moſt heartily thank you, Sir, 'for this Account you have given me of 'the Chriſtian Religion.--- Now one would 'hope, that, if our People knew theſe things, 'they might be prevailed on to become 'Chriſtians as eaſily as thoſe Nations were, 'who firſt embraced Chriſtianity.'

Miſſ. We may wiſh and pray for this;——but there are ſome Reaſons, which you may know hereafter, that we fear may, for the preſent, hinder ſo general a Converſion and Bleſſing to your People; but a Time will certainly come, when you will all know and worſhip the true God, the Maker of Heaven

Heaven and Earth, *and* His only Son, *whom he has ordained to be the Judge of the Living and Dead.* ——— In the mean while, take you care for yourſelf, and beg of God that you may not loſe the Favour which is offered you at this Time by me, one of his unworthy Servants.

Ind. 'I hope I ſhall do ſo, and ſhall not 'forget what you have ſaid to me, at this 'time. ----And I believe I ſhall very ſoon 'wait on you again for your *further* In-'ſtruction.'

DIALOGUE V.

Objections againſt the bad Lives of Chriſtians anſwered.

Miſſionary.

I Expected, as you promiſed, to have ſeen you ſooner. Has any thing extraordinary hindered you from coming to be further inſtructed?

Indian. 'Why, truly, Sir, ſince I was 'with you, I have met with ſuch Diſcou-'ragements as have given me great Doubts 'and Scruples, and had almoſt made me 'reſolve againſt troubling you any more.'

Miſſ. I ſhall be exceeding ſorry, if any thing ſhould make you do yourſelf ſo great

an

an Injury.—Pray, what are the *Diſcouragements* you have met with?

Ind. 'I will tell you the Truth.—After 'I had parted with you, upon what you 'had ſaid to me, I told our People, that I 'had ſome Thoughts of becoming a Chri-'ſtian; for that I had met with one who 'had convinced me, that my Condition at 'preſent was not ſo ſafe as I imagined, and 'that I ſhould certainly loſe the greateſt 'Happineſs which the Heart of Man can 'deſire, if I refuſed, now it was offered me, 'to be inſtructed in the Knowlege of my-'ſelf, and of the true God, and how to live 'and die in his Favour.—I told them alſo, 'that you aſſured me, from the Mouth of 'God himſelf, that every Man after Death 'will certainly be happy or miſerable for 'ever; this ſhort Life of ours being only 'a Time of Trial, and a Paſſage to a State 'of Happineſs and Miſery, which is to laſt 'for ever. — I told them moreover, — that 'Chriſtians were aſſured, *that God had ap-'pointed a Day in which he would judge 'moſt righteouſly, even all that have ever 'lived in this World*; — *And that ſuch as 'had ſerved and obeyed God, would be happy 'for ever*; *and ſuch as had led wicked Lives, 'and did not repent of and amend them, ſhould 'be puniſhed with everlaſting Fire:* — And 'that, in order to this great Account and

'Judgment, God has given us, and all Men, 'Reaſon, whereby to know Good from 'Evil, that they might chuſe the one, and 'refuſe the other: — But that, beſide this, 'he had given unto Chriſtians, by HIS OWN 'SON ſent from Heaven, certain holy Rules, 'whereby they might know how to live ſo 'as to pleaſe their Maker, and be made Partakers of his own Happineſs. — Then I told them, that, for my own part, I was 'perſuaded of the Truth of all this; which 'I thought then all Chriſtians believed as 'ſurely as any thing they ſee with their 'Eyes.'

Miſſ. And ſo, I aſſure you, all *true Chriſtians* do. But what did they ſay againſt your Purpoſe of becoming a Chriſtian?

Ind. 'Though I am almoſt afraid to tell 'you, yet I muſt do it, both to eaſe my 'Mind, and to know whether any thing can 'be ſaid to their Objections.

'In the Firſt place, they made a Jeſt of 'my Purpoſe; — but I told them, that if 'what I had been taught was true, as I did 'believe it was, it concerned me ſo much, 'that I ſhould not be laughed out of my 'Purpoſe.

'Then they told me plainly,—The Chriſtians would have you believe what they 'do not believe themſelves.—For is it likely, that People, who are fully perſuaded of

'ſuch things as they tell you, would lead 'ſuch Lives as they commonly do?—What, 'ſaid they, does it ſignify to know the God 'which they worſhip, and the good Rules 'he has given them, if thoſe Rules are not 'able to make them better than other Peo-'ple?—Are they not as careleſs, as if they 'were ſure that nothing is to be feared or 'hoped for after this Life?—You may be 'certain, that if Chriſtians did really believe 'what they told you, there would not be a 'wicked Man among them;—and yet many 'of them are as bad, if not worſe than thoſe 'who know nothing of the Religion they 'pretend to, or of the *Happineſs* or *Miſery* 'they ſpeak of.—Are not the ſame Wicked-'neſſes ſeen among them, as among the 'worſt of us?— They make no Conſcience 'to *cheat* and *defraud* even one another: '—And where they have Power, they *op-'preſs* without Pity.— *Whoredom* and *Drun-'kenneſs*, *Falſneſs* and *Deceit*, *Lying*, *Curſ-'ing*, and *Swearing*, and calling upon the 'God they worſhip to *damn* each other, 'upon every fooliſh Occaſion;—Theſe and 'many others are the Crimes common 'among theſe very People, who tell you, 'that the Great God will call all Men to 'an Account, and reward or puniſh them 'as they ſhall have deſerved.—Can you 'think, that they themſelves believe this?'

Miſſ.

Miſſ. Well, what Anſwer did you give them?

Ind. 'Why, indeed, I gave them no An-'ſwer. — I conſidered, that what they ſaid 'had too much Truth in it; and I held my 'Peace, and doubted with myſelf, whether 'I ſhould trouble you any more or not.'

Miſſ. I hope, however, that you will change your Mind, when you have heard what we have to ſay to theſe Objections.

In the Firſt place, all good Chriſtians know this, and are grieved to ſee how much the Chriſtian Religion muſt ſuffer by the bad Lives of ſuch People, by whoſe evil Doings, the Name of God and of Chriſt is blaſphemed.

However, ſuffer not yourſelf to be too ſoon diſcouraged:—Nor judge of our Religion by the diſorderly Lives of theſe People you have mentioned;—for aſſure yourſelf, that all are not true Chriſtians who go under that Name.—There are too many who live in a ſhameful Ignorance both of the *Truths* and *Duties* of Chriſtianity.—There are others that will not be at any Pains to conſider the Religion they profeſs, nor the ſad Danger they themſelves are in.—And many there are, who have been inſtructed in the Way that leads to everlaſting Happineſs; but the *Cares* of this World, the *Deceitfulneſs* of Riches, or the *Love* of worldly Pleaſures, have blot-

ted the Remembrance of the Truths they had learned out of their Minds.—Nay, there are too many, who even ſtrive to forget ſuch Truths, becauſe they condemn their ungodly Lives.—They therefore endeavour to caſt off all Fear of God, and provoke him to give them up to a Mind void of Judgment, to commit all Iniquity with Greedineſs.

Laſtly,—*Many profeſs to know God, but in their Works do deny him.*—Theſe, and all ſuch as theſe, are an Abomination in the Sight of God, and a Grief to all true Chriſtians.

Ind. 'But you know, Sir, that theſe will 'take it ill, if they are not called *Chriſtians*.'

Miſſ. They will ſo; but that is, becauſe they think it a Name of Credit and Reſpect in the Place where they live; and they content themſelves with the Name, without thinking ſeriouſly, what it is to be a Chriſtian.

Ind. 'Since ſo many go under the Name 'of *Chriſtians*, and are not ſuch, how ſhall 'we know who are true Chriſtians?'

Miſſ. The God whom Chriſtians worſhip hath given them a Rule, by which every one may know who are true Chriſtians.—The Rule is this:—'Let every one that nameth 'the Name of Chriſt, depart from Iniquity*.' Whoever does not do ſo, is no true Chriſtian in the Account of God;—and they, and they

* 2 *Tim.* ii. 19.

only,

only, are true Chriſtians, who believe the Truths, and obey the Laws, of the Chriſtian Religion: ——— That is, ſuch as love the God that made them with all their Hearts, and fear to diſpleaſe and offend him; who love, obey, and truſt in Jeſus Chriſt his *Son*, their *Saviour* and their *Lord*; and bring forth the Fruits of the Holy Ghoſt in all Kinds of Goodneſs, Righteouſneſs and Truth; ——— and laſtly, ſuch as, having always a Conſcience void of Offence towards God and Men, dare not for all the World be guilty of thoſe Vices which you juſt now mentioned.

But then, that you may not be offended with the Faults and Failings of thoſe that are even *good* Chriſtians, you muſt remember what I have already often told you, concerning the Weakneſs and Corruption of human Nature. For the beſt of Chriſtians are Men of like Paſſions with others, and may, thro' the Weakneſs of their Nature, or for want of Conſideration, be ſometimes overtaken in a Fault, of which they afterwards truly repent. ——— But a true Chriſtian will not, cannot live or continue in any known Sin, or bad Way of Life.

Ind. 'Pray then, good Sir, what Anſwer 'ſhall I give to our People, who, to be 'ſure, will endeavour to diſſuade me again 'from hearkening to your Inſtructions, by

'such Arguments as I have already told 'you?'

Miſſ. Aſk them, Whether THE GREAT GOD has not given every one of them *Reaſon* and *Underſtanding*, in order to judge betwixt Good and Evil? ——— Surely they will not ſay, that *Reaſon, the good Gift of God*, is in fault, when many of their own People do ſuch wicked things as their Reaſon forbids and condemns. No more ought they to blame the Chriſtian Religion, becauſe ſome that call themſelves *Chriſtians* lead ſuch Lives as are a Reproach to Chriſtianity.

Ind. 'It may be, they will tell me, 'That if neither *Reaſon*, nor *Chriſtianity*, 'can keep People from being wicked, I 'need not be at the Pains of learning the 'Chriſtian Religion, or hearkening to Rea-'ſon.'

Miſſ. Well then, I will ſhew you in a few Words, that of all Means the Chriſtian Religion is moſt likely *(even better than Reaſon itſelf ever can be in its preſent State)* to make Men wiſe and good, unto their Salvation and Happineſs.

1*ſt*, Your Nature is corrupt, and prone to Evil; and Experience convinces you, that your Reaſon alone cannot mend and cure this Corruption: ——— But the Chriſtian Religion, where it is ſincerely embraced, will moſt ſurely do this.

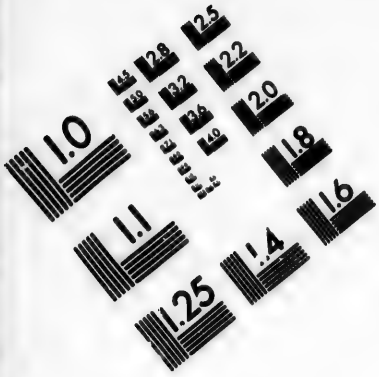
2*dly*,

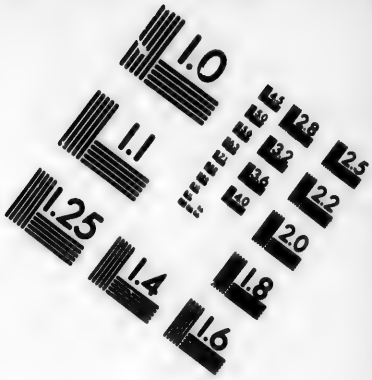
2*dly*, Your Reaſon will indeed accuſe and condemn you when you do amiſs, but cannot give you any certain Aſſurance of God's Pardon: —— But the *Chriſtian Religion* will ſhew you a ſure Way to be *forgiven*, and *reſtored* to the Favour of your Maker, whenever you have offended him.

3*dly*, We are but too apt to think every thing [illegible] reaſonable to which we have a great Inclination; and this is the Occaſion of very much *Evil* and *Miſchief* in the World, when Men make *their own Will* the *Meaſure* of what they ought to do; but the Chriſtian Religion, and that only, will inform you what is right in the Sight of God, and what you muſt do on pain of his moſt ſevere Diſpleaſure.

Laſtly, Your Reaſon cannot inform you what will become of you when you die; but the Chriſtian Religion can aſſure you, as I have ſhewn you already, that ſuch as live according to the Rules of that Religion will be happy for ever; and that ſuch as do not ſo ſhall be moſt unhappy and miſerable; and this will be a very powerful Means of obliging you to live as becomes a good Chriſtian.

Ind. 'Sir, I do moſt heartily thank you. '——— You have given me great Eaſe of 'Mind; ———and I hope I ſhall meet with 'no more ſuch Diſcouragements from hear-'ing your Inſtructions. —— But ſome few 'things





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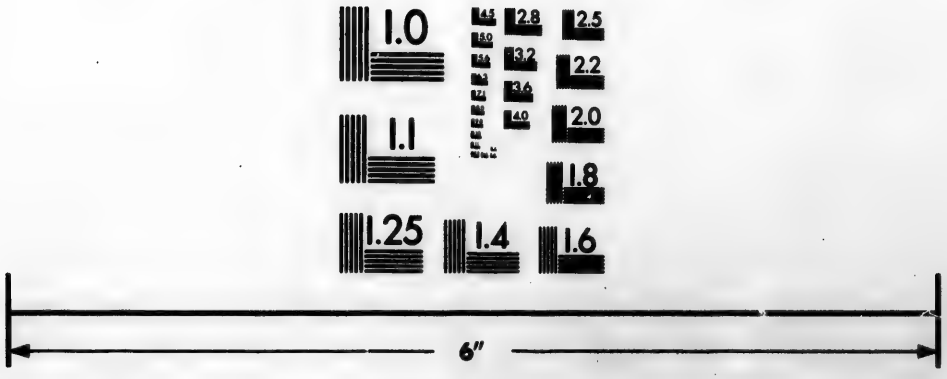

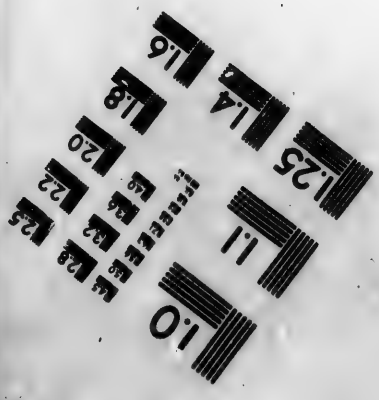

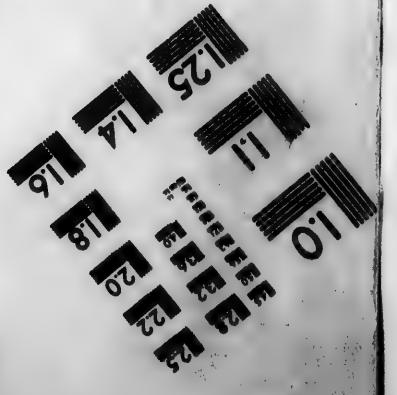

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'things I have to ask you, for the Confirmation of the Truths I am to believe.'

Miss. Come when you will, I shall be ready to instruct you. And may God bless my Endeavours with Success!

DIALOGUE VI.

The Holy Scriptures both Necessary and Sufficient for the Salvation of Men.

Indian.

'YOU have convinced me, Sir,—— 'that our Reason alone is not sufficient to make known to us the things 'which you say are most surely believed 'among Christians:—— That *Reason* cannot tell us — with what *Worship* the Great 'God will be pleased, —— nor give us any 'Certainty of the *Happiness* or *Misery* of 'the Life to come;—— which, to be sure, 'makes Men less concerned how they lead 'their Lives here.——You have told me, 'and I am convinced of it, that our Reason 'alone cannot assure us *upon what Terms* 'the GREAT GOD will *pardon* us, when we 'have offended him, as all Men are apt to 'do; and we all know and feel, how hard 'it is even to follow what our Reason tells

'us

'us we ought to do. —— *Of what Uſe then* '*is Reaſon to us?*'

Miſſ. Of very great Uſe moſt certainly. ——It will keep you from being impoſed upon, when any thing is propoſed to your Belief, as coming from God; —— you will be able to judge whether you have ſufficient Proof to receive it as ſuch; —— and then, if you find you have, your Reaſon will convince you, that it muſt be neceſſary for your Happineſs, becauſe a God of Truth and Goodneſs cannot deceive his Creatures, or require any thing of them but what muſt neceſſarily be for their Good.

Ind. 'It is on this very Account, Sir, 'I am now come to you, not only to learn 'from you, by what other Ways God has 'made his Will known unto Chriſtians; 'but to inquire, whether thoſe Ways be 'ſuch as no Man of common Senſe and 'Reaſon ought to call in queſtion.'

Miſſ. I hope I ſhall give you all the Satisfaction in thoſe things, that unprejudic'd Reaſon can deſire.—— You will remember then what I told you before, —— That the Great God, in Compaſſion to his poor bewildered Creatures, ſent his own Son to let them know how far they were departed from the Ways of Reaſon and Truth; and that they would be for ever miſerable, if they did not return to the Duty they ow'd

their

their Maker: —— And, laſtly, that *God was in Chriſt reconciling the World unto himſelf* and would pardon Mankind upon Condition of their *Faith* in him, their Repentance and *future Obedience.*—— I told you alſo, that he gave them ſuch a Proof, that this Meſſage came from God, as could not be juſtly call'd in queſtion by any Man.——For he declared, and his Enemies knew it, *They will put me to Death, and after Three Days I will riſe again from the Dead*; which alſo he did.

Ind. 'I do remember all this.——But how 'can you be ſure that this was really ſo, it 'being ſo very long ſince theſe things were 'done?'

Miſſ. You yourſelf ſhall judge.—— You muſt know then, THAT DIVINE PERSON, when he was on Earth, appointed ſeveral *Perſons* to be *Witneſſes* of every thing which he *did*, *ſaid*, *taught*, or *ſuffered*;——and that the moſt neceſſary of theſe things were put in Writing by ſome of them, even at the time when great Numbers were alive, who had been Witneſſes of his Words and Actions, and while his Enemies, who had put him to Death, were alſo alive; and yet no one charged them with having written any thing that was not true.—— Now, *theſe Writings* we call THE HOLY SCRIPTURES OF THE NEW TESTAMENT.

Ind. 'But how are you ſure, that theſe 'People

'People did ſet down in Writing that Meſ-
'ſage of God to Men, and all other
'things, juſt as THAT DIVINE PERSON had
'done and told them?'

Miſſ. We are well aſſured they did ſo; becauſe they were directed and aſſiſted to write thoſe things by God himſelf, *who bore them Witneſs, by Signs, and Wonders, and Miracles, and other Gifts of the Holy Spirit, that he was with them**. —— And they were ſo well convinced of the Truth of what they had written, and what they taught, that they choſe to ſuffer any Death, rather than be ſilent, or deny what they had ſeen with their Eyes, and heard with their Ears.

Ind. 'Pardon me for aſking you one
'Queſtion more: ——— How can you be
'aſſured, that thoſe Writings, which you
'now have, and call the Holy Scriptures of
'the NEW TESTAMENT, are the very ſame
'which thoſe Perſons who converſed with
'Chriſt, did then write? May not they
'have been altered ſince that time?'

Miſſ. We have this Aſſurance, that they are the very ſame, and that they have not been altered: —— THOSE WRITINGS were *copied* at that time by many Chriſtians, and *carried* with them into divers Countries, and diſtant Nations, which had no Knowlege one of another, and were put into their

* *Hebr.* ii. 4.

ſeveral Languages; and they all continue to be the ſame in *Subſtance*, where-ever they are found, to this Day.

And that theſe *Facts* were ſo as they are reported to us, we have the credible Relation of thoſe who were EYE-WITNESSES of them, and who approved themſelves to be faithful *Hiſtorians*, *Lovers of Truth*, even where it ſhewed their own great Weakneſſes; —— delivering all things plainly and naturally, without any the leaſt Appearance of Diſguiſe.—— They mention *theſe Facts* with all the Circumſtances of *Time* and *Place*, and ſo ſoon after the Death of their LORD and MASTER JESUS CHRIST, that if they had not been exactly true, would have been *then* contradicted: —— *They* publiſhed theſe Relations in the Country, where theſe mighty *Wonders* and Miracles were performed; and at a time when their very Profeſſion lay under the ſevereſt Reproach; — when *they* were ſo far from even the remoteſt Proſpect of Advantage, that they were ſure of *Perſecution*, and an ignominious and cruel *Death*; which they might have *avoided*, if they could have prevailed upon themſelves to be *ſilent*, or even *prevaricated* in the leaſt degree. ——— The *Commands* they preſcribed were *contrary* to the prevailing *Paſſions* and corrupt *Affections* of Mankind; —— the *Rewards* they promiſed were,

were, for the moſt part, to be *enjoyed* in another World, and therefore would not have prevailed much, without the ſtrongeſt Evidence of their being *divine:* — And yet this GOSPEL OF SALVATION was *received* and *believed* by the World, ——— though it was preach'd at firſt by *mean Inſtruments*, and, for the moſt part, *unlearned Men*, who had neither *Eloquence* to recommend, ——— *Power* to force, or *Riches* to bribe their Followers. ——— And what could all this be aſcribed to, but to the mere *Truth* and Evidence of its Divinity, and to the mighty Power of God?

Beſide all this,—from that very time to this, there was alſo ONE DAY IN SEVEN appointed, and very ſtrictly obſerved by Chriſtians, on purpoſe, amongſt other things, to read theſe Scriptures in public, and to keep up the Memory of theſe things which I have told you of; ſo that if any body had attempted to *add* or *alter* any thing of Moment, it would have immediately been taken notice of by all good Chriſtians.

Ind. 'Indeed, Sir, a Man muſt be very 'unwilling to believe theſe things, who will 'not be ſatisfied with this Account of the 'Truth of theſe Writings; eſpecially, if 'they contain nothing but what is highly 'worthy of the Great God to command his 'reaſonable Creatures.'

Miſſ. That you will be convinced of, when you come to know what he has commanded them to believe and do.

Ind. 'But is it true, Sir, that Chriſtians 'themſelves are not agreed about them?'

Miſſ. Pray, conſider, — that as long as Men have *corrupt Hearts*, and different *Capacities*, and *Inclinations*, and *Intereſts*, they will *differ* with one another, not only in what concerns Chriſtianity, but in all other Matters.——But aſſure yourſelf,——that all Chriſtians are agreed in theſe neceſſary things;—That theſe Scriptures are the very WORD and WILL of God, being the Revelation of His Holy Spirit.

Ind. 'In what is it then that they differ 'among themſelves?'

Miſſ. Some *differ* about *Words* only, and often about Matters of no great Moment.—Many are of a contentious Spirit, and exerciſe their Wits about *fooliſh Queſtions, which miniſter Strife* *, rather than the Deſign of God in his Word, which is to ſave us from Ruin.—Many take upon them to be *Teachers of others, without underſtanding what they ſay, or whereof they affirm* †. — Many will *expound* the Scriptures as will ſuit beſt with their own private Opinions, or corrupt Ways, inventing Ways of ſerving God, which he has not commanded.—And, laſtly, too many

* 2 *Tim.* ii. 23. † 1 *Tim.* i. 7.

are

are brought up in groſs Ignorance, and either are not permitted, or will not be at Pains, to ſee and know the Truths which concern their Salvation. — Theſe and many ſuch are the Cauſes of Chriſtians differing amongſt themſelves.—But be aſſured of this, — that an All-wiſe and Good God can make *theſe Differences* ſerve moſt bleſſed Ends; *his Glory*, and the *Good* of his choſen and faithful Servants.—For by theſe he *tries* their Faith, whether they will give Credit to his Word, or to the Deluſions of thoſe evil Spirits, which lead the Simple into Error.—By theſe he makes his true Servants more careful of their Ways, and to place their whole Dependence upon him, and his Grace, which they therefore pray for more earneſtly.—Laſtly, *theſe Differences* have had this good Effect, that foraſmuch as all Parties of Chriſtians do acknowlege theſe Scriptures to be from God, —they have ever been jealous of one another, that nothing be *added*, *omitted*, or *altered*, by any Party of Chriſtians.

And remember what I tell you for a certain Truth, — that the *Differences* amongſt Chriſtians are not always of ſuch a Nature as to *deprive* Men of God's Favour.—For he knows all our Hearts, and the Reaſons of Mens Miſtakes; — and no doubt will pity and pardon ſuch Errors and Miſtakes as are not wilful, and do not plainly tend to de-

prave their own Manners, or the Lives of other People.

Ind. 'I have only One Favour more to 'aſk you concerning theſe Scriptures:— '*What is the great Uſe and Neceſſity of* '*them?*'

Miſſ. In the firſt place, they are graciouſly given by God to ſupply the Defects of our Reaſon, and to hinder us from abuſing and perverting that great Bleſſing and Gift of God, which, thro' our Luſts and Paſſions, we are but too apt to do, to the Hurt of ourſelves and others.

—In the next place, be aſſured,— that you can have no full and true Knowlege of the GREAT GOD, or his *Will* and *Purpoſes*, and *gracious Deſigns*, but from his own *Son*, and from what *He* has made known to us in theſe Scriptures *.

By theſe Scriptures, as in thoſe of the Old Teſtament, wherein holy Men *ſpake* and *acted, as they were moved by the Holy Ghoſt*, we learn, how *Sin* and *Wickedneſs*, *Sickneſs*, *Miſeries*, and *Death* itſelf, came into the World; and how Men loſt their Innocence, and forfeited that Happineſs for which God made them. — And in the Scriptures we have alſo a moſt particular Account, how God, in Mercy to his unhappy Creatures, in his own good time, ſent HIS OWN SON,

* *Matt.* xi. 27.

to

to deliver Mankind out of this ſad Condition.—And, in order to awaken all who come to the Knowlege of theſe things, and engage their Attention to them, theſe Scriptures give them the utmoſt Aſſurance,—that God has prepared for them who love him, and obey his Commands, an Happineſs which paſſeth Man's Underſtanding; and that ſuch as will not regard theſe things, ſhall be miſerable for ever.—And foraſmuch as this Happineſs and Miſery will depend upon Mens good or bad Behaviour in this Life, — theſe Scriptures contain that Law by which God has determined to judge the World, that all Men may order their Lives accordingly.—They teach us what Service is due from reaſonable Creatures to their Maker;—how we muſt live ſo as to pleaſe him;—what is truly juſt, and good, and acceptable to his Divine Majeſty;—as alſo, what is wrong, and what he has forbidden upon pain of his everlaſting Diſpleaſure.—They contain many wonderful Examples of God's Care of thoſe that love and obey him, and of his Diſpleaſure againſt ſuch as neglect or deſpiſe his Commands.—In ſhort, theſe Scriptures are a moſt *invaluable* Bleſſing, without which we ſhould be ignorant of many things that are of the greateſt Concern to us.

Ind. 'Well, Sir, you have raiſed in me 'a very great Deſire of knowing more of 'theſe Scriptures, which contain things 'wonderful and unknown to us indeed.'

Miſſ. You muſt give God the Thanks for that Deſire, if it be ſincere. — I can only ſpeak to your Ears; it is God alone that can ſpeak to your Heart.—Forget not, therefore, to beg of him to make himſelf and his Will known to you, and to bleſs the Endeavours of ſuch as deſire to inſtruct you in the Ways of Truth and Happineſs.

The PRAYER.

BLeſſed Lord, who haſt cauſed all Holy Scriptures to be written for our Learning; Grant that I may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that, by Patience and Comfort of thy Holy Word, I may embrace, and ever hold faſt, the bleſſed Hope of everlaſting Life, which thou haſt given me, in my Saviour Jeſus Chriſt.

DIALOGUE VII.

An Account of the Fall of Man, and what followed thereupon, till the Coming of CHRIST.

Indian.

'YOU aſſured me, Sir, when I was laſt 'with you, that God had made known 'to you many things, which our Reaſon 'cannot account for:—I am now come to 'put you in mind of one Difficulty, which 'I beg you would explain to me:—— "How Man, the Creature of an Holy and "Good God, came to have ſuch a ſtrangely "diſordered Nature, and ſo prone to Evil?"

Miſſ. I am obliged to do ſo; for, without the Knowlege of this, you can have no true Notions of the *Juſtice*, and *Mercy*, and *Goodneſs*, of God.

What therefore he has made known to us in the Holy Scriptures, is:—That after he had made this World, and all things in it, in Six Days, and that he might have Creatures capable of praiſing him for his wonderful Works, he made one Man and one Woman, called *Adam* and *Eve*, *determining to make of one Blood all Nations of Men to dwell upon all the Face of the Earth**; all which are the Offſpring of that one Man

* *Acts* xvii. 26.

and

and Woman.—He has alſo made known to us, That theſe *Two Perſons* were at firſt made after the Likeneſs of their Creator, being endued with Reaſon, and other heavenly Gifts.—We learn alſo, that theſe our *Firſt Parents*, being thus made *perfect* and *good, and capable of living for ever* *, were placed in an happy State called *Paradiſe*, with a Promiſe of Life and Happineſs, as long as they continued obedient to their Maker's Commands.—Now theſe *Two Perſons* were in a State of Trial and Probation, as we all are this Day, tho' in a Manner quite different from ours:—For *they*, coming out of their Maker's Hands *perfect*, that is, endued with clear and ſtrong Apprehenſions of their indiſpenſable Obligation to perform all the great Points of Morality, could not well be ſuppoſed to lie under any Temptation of violating that chief Part of their Duty—It was therefore neceſſary, *that ſome other* TEST, ſuitable to the Place and Circumſtances they were in, ſhould be required of them, to prove what was in their Hearts; and whether they would chuſe, under the moſt tempting Offers, to break an expreſs Commandment of God, their CREATOR, PRESERVER, and GOVERNOR, *even tho' the Reaſon of ſuch a Commandment was not made known unto them.—A poſitive Injunction*, of

* *Wiſ.* ii. 23.

this

this kind, God was pleaſed to give them; at the ſame time enforcing their Obedience to it, by Threats of a moſt dreadful *Penalty*, if they ſhould ever tranſgreſs it.

How long *our Firſt Parents* continued in their Duty, *we are no-where told*; but at length, by yielding to the Temptation of an evil Spirit, and not regarding the Command of their Maker *, they did *fall* from that happy Condition they were in; and by that moſt grievous Crime (for ſo it appears by the Puniſhment a moſt righteous God inflicted on them for it) they highly diſpleaſed God, who left them to themſelves; and, having loſt their Innocence, and that Image of God in which they were created †, their Nature became ſadly changed for the worſe. —— And the Children which they afterwards begot, being born of ſinful Parents, became, even like their Parents, diſobedient, and prone to Evil, as you ſee they are at this Day: All which theſe FIRST PARENTS OF MANKIND brought upon *themſelves*, and their *Poſterity*.

It was thus that Sin, and Evils of every kind, and *Death at laſt*, entered into the World, as the juſt Puniſhment of their Diſobedience to the Commands of God;—— by which *all Right* to his free Promiſe of eternal Life and Happineſs was *forfeited* and *loſt*.

Ind. 'This is indeed a plain Account

* *Gen.* iii. † *Ibid.* v.

'how

'how Sin and Wickedneſs entered into the 'World; and we ought to believe it to be a 'juſt Account, ſince God has made it known 'to you.'

Miſſ. As to the Corruption of our Nature, and the Sin that does ſo eaſily beſet us, your own Experience will convince you of the Truth of it. — And no other reaſonable Account can be given how it came into the World. ——— And you will learn by what followed this Act of Diſobedience, how diſpleaſing to God it was, and the Puniſhment it deſerved.

Ind. 'Will you be ſo kind as to let me 'know what followed this ſad Calamity?

Miſſ. You will eaſily conceive how miſerable the Condition of theſe our *Firſt Parents* was now become: —— They knew that they had *failed* in their Duty to their Maker; —— their *Reaſon* could not inform them how to help *themſelves*: —— The *Loſs* of their Innocence, and of their Maker's Favour, ——— their *Forfeiture* of the Happineſs they had enjoyed, ———with their dreadful *Apprehenſions* of that Death which was threaten'd; — the *Senſe* of theſe things, would moſt certainly have overwhelmed them, had not the Goodneſs of God immediately interpoſed to keep them from Deſpair. ——— For tho' his perfect Holineſs could not but *hate* the Sin, yet his Goodneſs *inclined* him to have Compaſſion

Compaſſion on the Sinner; and from thence he took occaſion to make known another of his moſt glorious Perfections, *his infinite Mercy*.

Ind. 'I am moſt deſirous to hear how 'that was done.'

Miſſ. Why, as a Remedy for what had been done amiſs, and could not be undone, their Maker was pleaſed to enter into a *New Covenant* with them;—ſo that neither they, nor any of their Poſterity, ſhould, on account of *their Diſobedience*, be ruined, except it was purely their own Fault.

Ind. 'That was indeed a moſt kind Offer of their offended Maker: Pray, what 'was that *Covenant?*'

Miſſ. It was this:——'That on account of One, who would in due time ſatisfy his Divine Juſtice for their Offence '(and take Vengeance on that Evil Spirit, 'that had tempted them to diſobey his Command) he would *reſtore* them to his Favour upon certain Conditions; and would 'appoint them *Means*, by which they, and 'their Poſterity, might, upon their Repentance, obtain his Pardon, when they ſhould 'do amiſs, as ſince their Fall they would be 'but to apt to do*.'

Ind. 'You will now be ſo kind, as to let 'me know what followed this Promiſe of 'God to his ſinful Creatures.'

* *John* iii. 16. and 1 *John* iv. 9, 10.

Miſſ. You muſt know then — that ſome of their Children and Poſterity, keeping up a Senſe of theſe things, and an Expectation of this Promiſe, liv'd in the Fear of God †. ——— But many others of them, through the Corruption of their Nature, became exceeding wicked: One of their own *Sons* murdered his *Brother*; for which God, to keep others from committing ſuch horrid Crimes, baniſhed him from his Preſence, and he ſpent his Days in Miſery.

At laſt, Wickedneſs increaſed to ſuch an Height, and became ſo general, that God was provoked to deſtroy the whole Race of Men by a Flood (except one Man, whoſe Name was *Noah* §, together with his little Family), as I hinted to you before.

By this good Man, and his *Family*, the whole Earth was again filled with People, as it is this Day.——— And while his good Inſtructions, and the Memory of that dreadful Judgment, laſted, Men lived in the Fear of God; —— but too ſoon fell into Wickedneſs again: —— And moſt of theſe, loſing the Knowlege of the true God, *fell into Idolatry*, a Sin which God principally abhors, as *leading Men into all other Wickedneſs* *.

Ind. 'Pray, what is that Sin of *Idolatry*, which God ſo hateth?'

Miſſ. It is the giving that Honour and

† *Gen.* v. 24. § *Ibid* vii. * *Rom.* i. 28.

Worſhip

Worſhip which is only due to the true God, to his Creatures, to the Sun and Moon, and to evil Spirits, —— and to the Images repreſenting theſe.

Notwithſtanding this, —— God never left himſelf without Witneſs †; but gave continual Proofs of his Hatred againſt Wickedneſs, and of his Favour and Protection of good Men, in all Ages, and amongſt all Nations, even unto this Day.—And thus it is,—that Calamities of all kinds are brought upon Earth; that one Nation makes War upon another; theſe being only Inſtruments in the Hands of God, and by his wiſe and juſt Appointment, for the Puniſhment of their Sins.

Ind. 'Pray, had any of theſe Nations 'ever afterwards an Opportunity of coming 'to the Knowlege of the true God, and of 'the Worſhip due to him?'

Miſſ. Yes, indeed they had. For the Holy Scriptures inform us, that —God made Choice of a certain Perſon, whoſe Name was *Abraham* §, and called him, and his Family, from the midſt of a Nation given to Idolatry; —— that to this Man he made himſelf, and his glorious Perfections, known; and for his Encouragement to perſevere in his Duty, he promiſed,——*That out of his Loins in due Time the* DELIVERER OF THE WORLD

† *Acts* xiv. 17. § *Gen.* xii.

from Sin and Death ſhould proceed, and that in the mean while He would make his Deſcendents a great and numerous People; all which was made good in a moſt wonderful Manner. His *Poſterity* increaſed exceedingly; and where-ever they travelled, they *communicated* the Knowlege of the true God, and told Men how he ought to be *feared* and *worſhiped*; ſo that many Nations might have known theſe things, had it not been their own Fault; —— for God cauſed them often to *wander*, that they might make him known amongſt Men, and cure them of their Wickedneſs and Idolatry.

It was in the Time of that good Man, that God ſhewed his Hatred of Wickedneſs, and his Diſpleaſure againſt great and bold Sinners, after a Manner the moſt frightful and aſtoniſhing. ——— There were ſeveral conſiderable Cities, the chief of which were SODOM and GOMORRAH, the Inhabitants of which, *through Pride, Fulneſs of Bread, and much Idleneſs*, fell into all manner of Wickedneſs; which provoked God to make them an Example of his Diſpleaſure againſt ſuch Sins; ——— for he rained down Fire and Brimſtone upon them *, and utterly deſtroyed both them, their Towns, and their whole Land, the dreadful Marks of which are to be ſeen at this Day. ——— At the ſame time,

* *Gen.* xix. 24.

God,

God, to ſhew his Care for thoſe that feared him, ſent his Angels, and delivered One *good Man*, and his *Family*, out of that fearful Deſtruction.

After this, the Children of *Abraham*, to whom the Promiſe was made, multiplied exceedingly; to whoſe Poſterity God gave very particular Laws and Directions, how they might live ſo as to pleaſe their Maker, and not hurt one another*; —— and wrought moſt wonderful Things before their Eyes, when he delivered them out of a moſt cruel Bondage; to convince them, and all other Nations, that ſhould hear of theſe things, that the Idols, and evil Spirits, which they worſhiped, were no Gods; and that there was no God, but the God of this People.

Ind. 'Pray, what were the Laws and 'Directions that God gave this People and 'Nation?'

Miſſ. The chief of them were theſe that follow: —— That they ſhould neither have nor worſhip any other God but him who had done ſuch Wonders for them: —— That they ſhould not make any viſible *Image* or *Repreſentation* of him: —— That they ſhould not profane his holy Name: —— That they ſhould keep holy One Day in Seven, to preſerve the Remembrance of him, and his Works: —— That they ſhould love and ho-

* *Exod.* xx.

nour their Parents*: —— That they ſhould love one another, as being all the Creatures of a good God; —— and neither hate nor murder any one: — That they ſhould not commit Adultery, or be guilty of any Lewdneſs: — That they ſhould not *ſteal*, or *lye*, or *bear falſe Witneſs*, or *covet*, or *ſet their Hearts upon what was another Man's*. — And remember what I tell you: — The Subſtance of theſe Laws was given ſoon after the Flood to NOAH and his *Family*, from whom the preſent Race of Mankind is derived, tho' the greateſt Part of their Poſterity ſoon forgot them.

Soon after God had given his peculiar People theſe Laws, he ſettled them after a moſt wonderful Manner, and in a fruitful Land, which he had long before promis'd to ABRAHAM their great *Forefather*, and bleſſed them exceedingly, while they obſerv'd his Laws.—But even theſe People, through the Corruption of Nature, often tranſgreſſed his Commands, and were as often puniſhed, and upon their Repentance pardoned; till at laſt, they growing incurably wicked, he permitted their Enemies to deſtroy moſt of them, their *Cities*, their *Land*, and their *Place of Worſhip*; and they are at this Day diſperſed over the Face of the Earth, without any ſure Settlement.

* *Exod.* xx. 12.

Now,

Now, a few Years before this happened, the Time was come, when the Great God was pleaſed to ſend into the World 'That 'Perſon or *Prophet*, whom he had pro-'miſed to our Firſt Parents, and who had 'engaged to make Satisfaction to the Di-'vine Juſtice, for their great Offence.'— But a particular Account of this PERSON and BLESSING will take up more Time, than I believe, you have to ſpare: I ſhall therefore defer it till you come next to me. In the mean time pray earneſtly to God, that he may not ſuffer your Heart to be harden'd, but that you may ever believe his Promiſes, and ſtand in Awe of his Judgments.

The PRAYER.

I Believe: Lord, increaſe my Faith, and give me Grace, that with a holy Life, I may adorn the Religion I profeſs.—Keep me ſtedfaſt in this Faith, into which I am baptized, that no Errors may ſeparate me from thee; — But that thy Love, O merciful God; — Thy Grace, O Bleſſed Jeſus; — Thy Fellowſhip, O Holy Ghoſt, may defend and comfort me in all Dangers and Adverſities, until I attain the End of my Faith, even the Salvation of my Soul. *Amen.*

DIALOGUE VIII.

JESUS CHRIST *the Mediator and Saviour of the World, and the Head of all Christians.*

Indian.

'YOU ſhewed me, Sir, when I waited 'on you laſt, how Man came to fall 'from that upright and happy Condition in 'which he was created; and how he, and 'all his Poſterity, became ſubject to *Sin*, 'to *Miſery*, and to *Death*:—As alſo, how 'their Maker ſpared the Lives of our Firſt 'Parents, although they had deſerved im-'mediate Death, on account of One who 'had engaged to ſatisfy the Divine Juſtice 'for their Tranſgreſſion, and for the Of-'fences of all their Poſterity, upon the moſt 'merciful Conditions.——And I left you 'with a moſt earneſt Deſire of knowing 'more of that SACRED PERSON, who was 'to come into the World for that End;— 'and, as you intimated to me, did come 'about that Time, when God had, for their 'Sins, caſt off that People, whom he had 'ſo long, and ſo remarkably, favoured and 'protected, above the Nations of the 'World.'

Miſſ.

Miſſ. I told you before, That that Perſon knowing into what a miſerable Condition thoſe Two unhappy Perſons had brought themſelves, and their Poſterity, by their Diſobedience to their Maker;—how dreadfully ſad their Puniſhment would be, and of what an invaluable Happineſs they would be deprived;—he, by God's moſt gracious Appointment, undertook to ſatisfy the Divine Juſtice, by ſubmitting to ſuch Sufferings as God was pleaſed to accept by way of Atonement for the Sins of Men.

Ind. 'Pray, Sir, how did Jeſus Chriſt do 'this?'

Miſſ. As I told you before, he, out of Love to his otherwiſe loſt Creatures, took the Body of a Man from a pure Virgin, that he might be ſeen, and converſe with Men, and in their Nature be capable of ſuffering for the Sins of Men.

Now, in that Body, in the Firſt place, he let Mankind know God's wonderful Goodneſs, and his Readineſs to forgive Offenders, even the greateſt Offenders, upon their Repentance, and Return to their Duty; as alſo, how they ought to live ſo as to pleaſe God, and be an Honour to their Maker.—And by his moſt wiſe and holy Life, and Doctrine, and Example, he ſhewed what an excellent Creature Man was, before he loſt his Innocence, and fell into

into a State of Sin and Corruption; — as alſo, how hateful to God Sin muſt be, ſince ſo divine a Perſon, which, you will ſee hereafter, was the *Son* of the Moſt High God, was obliged to come down from Heaven, to ſatisfy God's Juſtice, and to ſave Men from the Puniſhment it deſerved.

After he had done this, enough to convince all well-diſpoſed People, that he was *the Son of God*, and ſent by him to declare his Father's Will to Men;—after this, that, as Son of God, he might make full Satisfaction to the Divine Juſtice, ſince no leſs a Sacrifice could do it, he willingly laid down his own Life, for his otherwiſe undone Creatures.

Ind. 'I begin now to underſtand what 'before I was amazed at, *Why God would 'ſuffer his own Son to be put to Death by 'wicked Men*; and why his Son would 'chuſe to be ſo dealt with, when he could 'have hindered it: I ſuppoſe it was becauſe 'he had undertaken the Cauſe of Sinners, 'and ſuffered Death to make an Atone-'ment for them, and to ſatisfy the Juſtice 'of his offended Father, who therefore ſuf-'fered him to be put to Death.'

Miſſ. You underſtand it right.—And the *Great God*, to convince the World, that his Juſtice was ſatisfied by this moſt worthy Sacrifice, raiſed him from the Dead, the

Third

Third Day after he had been crucified and buried; *by which he was, in the moſt convincing and powerful manner, declared to be the Son of God**; of all which the Holy Scriptures give us a particular Account,— and, for our Comfort, declare,—*that God had laid on him the Iniquity of us all*†; *that he taſted Death for every Man* §, *i. e.* for every penitent Sinner, from the Firſt Man that was made, to the laſt that ſhall be born into the World; — laſtly, *that he has ſaved us by his Blood, out of every Kindred, and Tongue, and People, and Nation* ‖.

Ind. 'It ſeems then, that we alſo have an 'Intereſt and Right in the Bleſſings which 'he has purchaſed by his Death.'

Miſſ. Moſt certainly you have; — for ſo he hath declared,—*that the Gentiles, ſuch as were Strangers to the true God, ſhould be Fellow-heirs with his choſen People, and of the ſame Body, and Partakers of his Promiſe in Chriſt* §§.

Ind. 'Pray, what is meant by the *Gentiles* '*being of the ſame Body?*'

Miſſ. The Meaning is this: — That you ſhould be of the ſame holy Society with God's choſen People; and that, as we are the Creatures of one and the ſame God, and Children of one and the ſame Father,— and

* *Rom.* i. 4. † *Iſaiah* liii. 6 § *Heb.* ii. 9.
‖ *Rev.* v. 9. §§ *Eph.* iii. 6.

redeemed

redeemed by the ſame Saviour, you ſhould now be made Members of the ſame Body, or holy Society, which is called the Church of God, of which JESUS CHRIST is the HEAD and GOVERNOR.

Ind. 'I ſhould be very thankful, if you 'would explain that to me more particu-'larly.'

Miſſ. You muſt know then,—That after the *Son of God* had by his Death made an Atonement for the Sins of Mankind, he commanded his Apoſtles to offer the Bleſſings he had purchaſed unto all the Nations of the Earth, *in order to take out of them a People for the Glory of God* * ;—and to let all Men know the merciful Favours which the Great God offered them by his Son, which were,—*Repentance on Mens Part, and Forgiveneſs of Sins on the Part of God; and that this ſhould be preached in his Name among all Nations* ‖ ; — and that all ſuch as would receive him as their Redeemer and Lawgiver, ſhould be entered into One Society, called *the Church or Body of Chriſt*, becauſe he is the Head of this Body, and Governor of this Society, which is made up of all true Believers in all Nations of the World; that as he had redeemed them, he might protect, and govern, and keep them in the Way of Life and Happineſs; — and laſtly, that the

* *Acts* xv. 14. ‖ *Luke* xxiv. 47.

great

great Truths of Chriſtianity, and the holy Scriptures, in which they are contained, might be preſerved, being to be conſtantly read among them.

Ind. 'But, good Sir,— how can People 'of ſo many diſtant Nations, and different 'Laws and Languages, be *One Society?*'

Miſſ. They are all of *One Society*, as they all agree in *One Faith*, — and profeſs to be governed by *One Law* of Jeſus Chriſt;— as they all engage to renounce the *Devil*, and all the *Ways* of an evil World, and to *worſhip* the *One* and only true *God*;—as they all profeſs to *receive* the holy Scriptures to be the only *Rule* of both their *Faith* and *Manners*;—as they all pray to *One* and the *ſame* God, in the Name, and for the Sake, of the ſame Mediator and Advocate; — as they are all received into the ſame Society, by one and the ſame Ordinance of *Baptiſm*; and are under the *Direction* and *Influence* of the *ſame Holy Spirit*;—and as they all hope to meet together hereafter, in the ſame Place of Joy and Felicity, the *Kingdom of Heaven.*

Ind. 'I think I underſtand you very well. '—I ſhould be thankful therefore, if you 'would let me know what are the Privi- 'leges or Bleſſings of being a Member of 'this Society.'

Miſſ.

Miſſ. The Bleſſings are many and great, —ſuch as theſe following: — You will be enabled to anſwer the End for which you were made, and ſent into the World. — If you enter into this Society with a ſincere Purpoſe of living as a Chriſtian ought to do, *all your paſt Sins will be forgiven you*;—and, if you afterwards fall into Sin (as you will be but too apt to do), *you will have Jeſus Chriſt an Advocate with his Father for your Pardon, upon your Repentance, and Return to your Duty* *.—Beſide this, you will be under the *ſpecial Care and Protection of God*; — you will have the Miniſters of Chriſt to inſtruct you, and God's all-powerful Spirit to *direct*, *ſupport*, and *comfort* you in all your Diſtreſſes. —You will have an Intereſt in all the *Prayers* and *Bleſſings* of that Society throughout the World; every Member of that Society being bound to ſeek the Good of the whole Body, to *relieve* the Neceſſities of ſuch as are in Want, or in Miſeries, and mutually to pray for each other. — Laſtly, you will have a moſt ſure Title to eternal Life and Happineſs after Death.

Ind. 'There is no Man, ſure, who is in 'his right Mind, but would moſt earneſtly 'deſire to be a Member of this Society, if 'he could hope to do what will be required

* 1 *John* i. 9. ii. 1.

'of him as a Chriſtian.—For, as I remember, you told me, that a Chriſtian has many Enemies and Difficulties to ſtrive with.'

Miſſ. That is true. — But then take this moſt certain Truth along with you,— *That a righteous and good God will not require any thing of his Creatures, but what he will enable them to do, if they will but uſe their own Endeavours*; — every Perſon, who ſincerely purpoſes to become a Chriſtian, having a moſt ſure Promiſe of being aſſiſted by God's Holy Spirit to pleaſe his Maker, and to keep his Commands.

And, foraſmuch as we muſt be made *holy* as ever we hope to be happy, it is this Good and Holy Spirit, that muſt aſſiſt to make us ſo:—Which he doth,—by putting into our Hearts good Deſires and Purpoſes of pleaſing God, and a Fear of offending him; — by convincing us, that nothing is required of us, but what is abſolutely neceſſary for our Good and Happineſs, —by helping our good Endeavours, and defending us againſt the Malice and Power of evil Spirits;—by ſetting home upon our Hearts the Joys and Happineſs that are propoſed to us, and the dreadful Miſery which will be the Portion of ſuch as deſpiſe them: — All which that Holy Spirit doth perform in us by a ſure, tho' an inviſible Power.

Ind. 'How can we be ſure of this, ſince 'you ſay he is not to be ſeen?'

Miſſ. Can you ſee the Wind?

Ind. 'No.'

Miſſ. How can you be ſure there is ſuch a thing?

Ind. 'Becauſe I hear the Sound of it, and 'feel the Force of it upon myſelf.'

Miſſ. Are you ſure, that you have a Soul or Spirit within you, which governs all your Actions?

Ind. 'I cannot but be ſenſible and ſure of 'that, becauſe I feel ſomething within me, 'ſometimes accuſing, ſometimes excuſing, 'according as I do what is good, or other-'wiſe.'

Miſſ. Yet you never ſaw that Power; you are ſure of it only by its Effects.

Ind. 'Pray make that plain to me.'

Miſſ. Do not you know a Tree by the Fruit it bears?—Doth not *a good Tree bring forth good Fruit?— Doth not a corrupt Tree bring forth bad Fruit* * *?* — Juſt ſo, when a good Spirit governs any Perſon, you ſee it plainly by his Life and Converſation; — as alſo, when you ſee any Man lead an evil Life, you may be ſure he is governed by an evil Spirit.

Ind. 'I underſtand you very well;—and 'would be thankful, if you would let me

* *Matt.* vii. 17.

'know

'know what are the Fruits which diſtin-
'guiſh a good Spirit from one that is evil?'

Miſſ. The ſure Signs, that the Holy Spirit of God governs any Man, are theſe following Fruits: *A Love of God*, and of Men for his ſake; — *Living in Peace*, as much as poſſible, with all others*; — *Forgiving* thoſe that have injured us, as we hope to be forgiven our many Offences againſt God; — A *Readineſs* to do good to all Men; — A conſtant *Endeavour* to mortify our corrupt Affections, our Luſts, and evil Deſires; — Being *content* with our Condition; — being *humble*, *meek*, and *temperate*; — theſe, and ſuch as theſe, are ſure Signs, that a Man is governed by the Holy Spirit of God†.

On the other hand, — the ſure Signs of a Man's not being under the Influence of the good Spirit, are ſuch evil Fruits as theſe following: *Adultery*, *Fornication*, *Idolatry*, *Witchcraft*, *Envy*, *Hatred*, and *Malice*; a Diſpoſition to *Revenge* and *Murder*, *Drunkenneſs*, *Revellings*, and ſuch Sins as theſe; — God having expreſly declared, that they who do ſuch things ſhall never be happy; but ſhall have their Portion with thoſe *evil Spirits*, by whoſe wicked Suggeſtions they had been ſeduced to commit them.

Ind. 'One would think, that ſuch as know
'the dreadful Puniſhment denounced againſt

* *Gal.* v. 22. † *Rom.* vii. 14.

'Wickedneſs, would never perſiſt in it, but 'immediately endeavour to eſcape from ſo 'dangerous a Condition.'

Miſſ. They certainly would do ſo;—but, having wilfully forſaken the Ways of God, they have grieved the Holy Spirit, and forced him to depart from them, and to leave them to themſelves; — ſo that their Hearts are hardened, and their Minds are void of Underſtanding.

Ind. 'If I remember well, you told me, 'that all Men are ſubject to Sin, even Chri-'ſtians, as well as others, tho' they have re-'ceived that Holy Spirit for a Principle of 'a new Life.'

Miſſ. I told you ſo, and I told nothing but the Truth; for ſo they are, until, by the Influence of that good Spirit, they are made completely holy, which is not to be expected till we die, and go to Heaven. — I told you alſo another Truth: — That a Chriſtian is not one who has no Failings;—but he is one, who, by the Power and Favour of that Holy Spirit, watches and ſtrives againſt the Corruption of his Nature continually, ſo as never to live in any known Sin whatever.

Ind. 'I remember you told me ſo before; 'and I am convinced of the Truths you have 'now explained to me. And I muſt beg of 'you, at your Leiſure, to let me know, what 'will be required of me in order to my be-

'ing

'ing baptized, and made a Member of that 'Society, to which you have convinc'd me 'ſo many Bleſſings have been promiſed by 'the Great God.'

Miſſ. That I will very willingly endeavour to do, the next time you come to me. —In the mean time, forget not to beg of God—to give his Bleſſing and Succeſs to ſuch as deſire and ſtrive to inſtruct you in the Ways of Life and Happineſs, and to give you Grace to follow their godly Inſtructions and Admonitions, in Words to the following Purpoſe.

The PRAYER.

O Merciful God, and Lover of Souls, bleſs the pious Endeavours of ſuch as are appointed to inſtruct me in the Ways of Truth and Godlineſs: — Leave me not to my own Choice, but give me a Heart always open to receive the Truth, and a conſtant Reſolution to obſerve and obey it: And that I may remember thee my Creator all my Days, let thy HOLY SPIRIT ever accompany me, and inſpire me with ſound Principles of Virtue, Religion, and Holineſs, for thy Mercy's Sake in Chriſt Jeſus. *Amen.*

DIALOGUE IX.

Being an Abſtract of the former Dialogues and Inſtructions.

Indian.

'KIND Sir, I am come to put you in 'mind of your Promiſe to inſtruct 'me, *how I may be made a Member of that 'Society, to which you told me ſo many Bleſſ-'ings do belong.*'

Miſſionary. I would now do it, but upon ſecond Thoughts I am of Opinion, it will be beſt for you, that I put you again in mind of the Truths you have already learned, and aſſented to, that you may be able to anſwer it to your own *Reaſon*, and to every one who ſhall aſk you, — 'Why you chuſe 'to be a Chriſtian?'—And that your Faith being ſurely eſtabliſhed, you may be convinced, that it is your Intereſt, as well as Duty, to make ſuch a Choice; and that you may not hereafter become a Scandal to that Religion, or be tempted to forſake it, on account of any Difficulties you may meet with, or the bad Example of wicked Chriſtians.

Ind. 'I heartily thank you for ſo kind a 'Propoſal; and I will hear you moſt will-'ingly.'

Miſſ.

Miſſ. You have declared already, that you are fully convinced, — that there is but One God of all the Nations of the World; —that is—a Being moſt *wiſe*, moſt *powerful*, moſt *holy*, moſt *juſt*, and *good*; — who, after he had made the World, and all things in it, by his great Power, made Man, and endued him with *Reaſon* and *Underſtanding*, to the end he might have a Creature on Earth capable of knowing and honouring his Maker.

Ind. 'I was and am moſt fully convinced 'of, and do moſt firmly believe all this.'

Miſſ. How then do you think it comes to paſs, that ſo many People endued with Reaſon are ſo far from being an Honour to that God, on whom they depend for Life and Breath, and all things which they enjoy or hope for, — that they neither *fear*, nor *love*, nor *honour*, nor are *concerned to pleaſe him?*

Ind. 'I have not, Sir, forgot the Account 'you gave me, — how this came to paſs; — 'how the firſt Parents of Mankind came 'to fall from that happy Temper and Condi'tion in which they were made, — by yield'ing to the Temptation of an evil Spirit, 'and breaking a ſtrict Command, which their 'Maker had given them for a Trial of their 'Obedience: — And what a ſad Change and 'Diſorder was thereby made in their Nature,

'and

'and in the World, insomuch that both they, 'and their Posterity, which inherited their 'corrupt Nature, became prone to *Evil*, and 'subject to *Sin* and *Death*, and to all the *Sor-* 'rows, *Miseries* and *Afflictions*, which lead 'to Death; — and that this was the true 'Occasion of all the Mischiefs and Wicked- 'ness which we see and hear of in the World.'

Miss. I am very glad you remember this so well. — For, indeed, without the Knowlege of this unhappy Fall of Man, and the Corruption of our Nature, which followed, you can never fully understand, nor truly value, the *Wisdom*, the *Justice*, the *Mercy*, and the *Goodness* of *God*; nor would the Christian Religion appear to you so great a Blessing as it really is.

Ind. 'You will be so kind as to explain 'this to me a little more particularly; that 'I may embrace it with full Satisfaction, and 'never forsake it.'

Miss. You will remember what I told you before: — That we know and are assured of this, by a Writing which came from God, of which we have most undoubted Proofs, as you yourself have heard, and by which we are informed, how merciful God was in sparing the Lives of these our unhappy Parents, which they had forfeited by their great Offence, and for the sake of his beloved Son, who undertook to see his Justice fully satisfied,

ſatisfied, and to uſe all proper Means to make Men ſenſible of their Offences, and bring them back to the Duty they owe to their Maker.

That, in order to this, HIS SON, who is called CHRIST, and *from whom we Chriſtians have our Name*, came down from Heaven to Earth, and was made Man, and converſed with Men;—and declared unto them, how that he was a Peace-maker betwixt God and his ſinful Creatures;—that he was the Son of the moſt High God;—and a Meſſenger ſent from him to make his Will known unto Men;—and that God had committed the Government of all Mankind to him.

All which God himſelf confirmed by a Voice from Heaven*.—And his *Son*, when on Earth, convinced all who were diſpoſed to receive the Truth, that theſe Things were true, by his doing ſuch wonderful Works as none but God could do;—by the Holineſs of his Life; by the moſt righteous Laws which he gave unto Men;—and above all, by his Riſing again from the Dead, after he had, by wicked Hands, been murdered.

Ind. 'All this I remember, and only de-'ſire you will repeat *the Meſſage which this* 'WONDERFUL PERSON *brought from God to* '*Men.*'

Miſſ. In the firſt place, *he* made known to them,—that their *Happineſs* or *Miſery*

* *Matt.* iii. 17.

would

would depend upon their *good* or *bad* Behaviour in this World: — *For that God had appointed a Day in which he would judge the World most righteously**; — reward the Good, and punish the Wicked: — That as his Justice could not let Sin go unpunished, — so his Goodness would not let his unhappy Creatures be ruined, except they obstinately refused to accept of the merciful Terms proposed to them.

That therefore God had been pleas'd, for his sake, to promise,—that all such as should be made sensible of their bad Condition, and would return to the Duty which they owe to their Maker, shall have all their past Offences pardon'd, shall be receiv'd into his Favour again, and be made for ever happy with him: — But that all who know this, and would not receive, and thankfully comply with, so kind an Offer, shall die in their Sins, and be punished without Mercy.

Ind. 'Will you now, Sir, be so good as to 'let me know the Way which this Wonder-'ful Person did make use of to prevail with 'Men to embrace this most kind Message of 'God to Men?'

Miss. In the First place, he shewed them, what a tender Compassion God had for his unhappy Creatures, who were wilfully going on in the Way of Ruin, without perceiving

* *Acts* xvii. 31.

it:

it:—And that he was ſo good as to ſend his own Son from Heaven to ſave them from Deſtruction.

He told them further,—That the Sins of Men were ſo many, ſo great and univerſal, that no leſs a Satisfaction would be accepted for their Pardon than the Death of his own Son; that therefore he had taken upon himſelf the Cauſe of Sinners, and put himſelf in their place and ſtead.

And God, to ſhew Men how well he was ſatisfied with his Son's Sufferings for the Sins of Men, raiſed him from Death, and ſet him at his own Right-hand; *where he liveth for ever, to make Interceſſion for all ſuch as come unto God by him**.

Ind. 'All this I remember, and I cannot 'but admire the great Love of God and 'Chriſt for ſuch unworthy Creatures.—— 'Pray, have any other Ways been taken of 'bringing Men to a Senſe of the Duty they 'owe to their Maker, and of promoting 'their Happineſs?'

Miſſ. I hope you have not forgot what I told you, — that, after his Aſcent into Heaven, Chriſt ſent down the Holy Ghoſt upon his Apoſtles in a moſt wonderful manner, who appointed that Society which we call the *Church* of *Chriſt*, as the moſt proper Means of bringing Men to the Knowlege of

* *Heb.* vii. 25.

the

the true God, — and of the Duty they owe to him, to themſelves, and to all Mankind.

For in that Society he has appointed certain Perſons *his Miniſters, who are to watch for the Souls of Men, as they that muſt give Account of them**; — to let them know what they muſt do to be ſaved; — to miniſter to Men the Means of Grace and Salvation; — to *inſtruct* the Ignorant; — to *comfort* and *help* the *Weak*, and *raiſe up them that fall*; — to *offer* up to *God Supplications, Prayers, Interceſſions*, and *Thanks* for all Men; — and, in one Word, to *endeavour* that all Men may attain that Happineſs, which *Jeſus Chriſt* has purchaſed by his moſt precious Blood.

Ind. 'This I have not forgot: —— Nor 'what you told me further, — That foraſ-'much as God had determined to judge 'Mankind according to their Behaviour in 'this Life, he has given to Chriſtians certain 'Laws and Rules, by which they ſhall be 'judged to Happineſs or Miſery, at that great 'Day; and that theſe Laws and Rules are to 'be found in that Book which you call *The 'Word of God*, becauſe it was written by 'Men appointed of God. — May I beg 'you to give me a ſhort Account of that 'Book?'

Miſſ. In the Firſt Part of thoſe Scriptures, called *The Old Teſtament*, we have an Ac-

* *Hebr.* xiii. 17.

count

count of the Creation of the World, and of God's infinite Power, Wiſdom, Juſtice, and Goodneſs in the Government of it; — how in all Ages he often protected and bleſſed the Good, and puniſhed the Wicked; — in order to convince Men, that he ſees and ordereth all things for his own Glory, and the Good of his Creatures.

In that Part of the Scriptures which we call *The Goſpel*, — we have a particular Account of the Life of Chriſt; — his moſt perfect Example; — his moſt holy Precepts; ſome of — his numberleſs and wonderful Miracles; — how he was approved of God to be his Son, and the Meſſenger of his Will to Men; — how he was by wicked Hands crucified and ſlain: That he *died*, was *buried*, and *roſe again the Third Day from the Dead*; — *converſed* with his Followers, and in their Sight aſcended into Heaven; from whence he *ſent* down the Holy Ghoſt, who enabled them to ſpeak all manner of Languages; — that they might be able to teach all Men theſe wonderful things, and to bring them to the Knowlege of the Truth, that they might be ſaved; — and laſtly, how great Numbers of all the then known World embraced the Chriſtian Religion; — that is, all ſuch as feared God, and were concern'd to ſave themſelves from that wicked Generation, ſaw plainly, that the Chriſtian Religion was

moſt agreeable to Reaſon; and the Bleſſings it propoſed to Men, greater than all the World beſides could give them.

Ind. 'Will you be ſo good as to repeat 'again the chief of thoſe great Truths, and 'the Bleſſing you ſpeak of?'

Miſſ. The Truths which concern us to know are ſuch as theſe: — That our Life here is only a State of Trial, and a Paſſage to a Life either of Happineſs or Miſery, which is to laſt for ever; — that this Happineſs or Miſery will be according to our good or bad Lives; — that ſuch as have led the beſt Lives, have done many things diſpleaſing to an Holy God; — that the Chriſtian Religion, and that only, has made known to us how ſuch as have fallen under God's Diſpleaſure may be reſtored to his Favour, and have all their Offences pardoned; — and to live ſo as to be a Bleſſing to themſelves, and to others.

In ſhort, — The Chriſtian Religion propoſes a Remedy for all the Evils we are ſubject to, which we either feel or fear; — and is deſigned to reſtore Men to that holy Temper which is abſolutely neceſſary to fit them for Heaven and Happineſs; — that is, to make them truly *good* and *juſt*, *wiſe* for themſelves, *kind*, *ſober*, *chaſte*, and *temperate*, *peaceable* and uſeful in their Generation. — And it will be purely their own Fault,

Fault, if they are not ſuch; — for this Religion affords them all the Encouragement and Aſſiſtance, that their Caſe can poſſibly demand, or their Hearts can reaſonably deſire.

Ind. 'You have, Sir, fully convinced 'me of the great Bleſſing of being a Chri-'ſtian; for which I heartily thank you.'

Miſſ. Give God the Thanks; 'tis he only can open your Eyes, to ſee both your Danger, and your Intereſt.

Ind. 'If I ſhall not be too troubleſome, I 'would only ask you at preſent, what An-'ſwer I ſhall give to ſuch of our People as 'ſhall preſs me to tell them, — *Why I am 'reſolved to become a Chriſtian?*'

Miſſ. After what you have already learned, you can tell them with Truth, — That you found you wanted ſomething which you had not in yourſelf, to make your Mind eaſy, and your Condition ſafe; — that your own Reaſon convinc'd you, — that ſuch a Creature as Man could not be made, and ſent into the World, only to eat and drink, and live and die, as the Beaſts of the Field; — that you had often wiſhed to know for what End the Great God made Men; — what Service they owe him; — whether the Way you were in was pleaſing or diſpleaſing to him; — and often wiſhed to know, — *What becomes of Men after Death.*

You can tell them, that none with whom you had converſed, could give you any reaſonable Satisfaction concerning theſe Matters, — until, meeting with ſober People among Chriſtians, you have been convinced, — *That you, and many other People and Nations, had loſt the Knowlege of the only true God, who made the World, and all things in it*; — and that Chriſtians have among them A WRITING, which gives them a full and moſt worthy Account of that great and good Being; — *how he made of one Blood all the Nations of the Earth**; — what excellent and innocent Creatures he made the Firſt Parents of Mankind †; and how they and their Poſterity came to be changed ſo much for the worſe, and ſubject to ſuch evil Diſpoſitions, to ſo many Miſeries and Afflictions as now we ſee they are. — By thoſe Writings, you can tell them, Chriſtians are aſſured how wonderfully good and kind God will be *to ſuch as diligently ſeek him*§, and deſire to pleaſe him; — and that all who are not Enemies to themſelves, may be as happy as their own Hearts can wiſh.

You can tell them moreover, — That God has made known in theſe Writings, what Men endued with Reaſon ought to *do*, and what to *avoid*, if they hope to pleaſe their

* *Acts* xvii. 26. † *Gen.* i. ii. iii. § *Heb.* xi. 6.

Maker,

Maker, and their Lord; — what great Happineſs they will deprive themſelves of, if they ſtrive not to know, and to do, his Will; — for that ſuch as obey his Commands will, when they die, be happy for ever; — free from *Fear*, from the Malice of their Enemies, — from *Pain*, from *Sorrow*, from *Cares*, from *Oppreſſion*, from *Sickneſs*, and from *Miſery after Death*; — and that ſuch as have not been careful to pleaſe their Maker, ſhall be condemned to everlaſting Miſery.

If they aſk you, as to be ſure they will, — how Chriſtians can be aſſured, that theſe Writings and Truths came from *God?* —— you may aſſure them, *that if any Man ſincerely deſires to know God's Will, he ſhall find ſuch Proofs, as ſhall convince him, that theſe Writings, and the Doctrines they contain, are from God, and not of Men* *.

If they tell you, as they did before, that many Chriſtians live as if not one Word of thoſe Scriptures were true; you may aſſure them, — that all good Chriſtians are much concerned for the Offence theſe give to you, and to others: — That indeed they are not true Chriſtians, but ſuch as, being unwilling to forſake their Sins, and reſolved to follow their Luſts without Diſturbance — ſtrive to forget the Truths they have learned, becauſe the Remembrance of them makes them un-

* *John* vii. 17.

eaſy ; — and being, by a juſt Judgment of God left to themſelves, they have at laſt loſt all Senſe of the dreadful Puniſhment which hangs over their Heads: — That *this falling away* of Chriſtians from their holy Profeſſion, and turning the Grace of God, which teaches them *to deny all Ungodlineſs, and worldly Luſts, into Wantonneſs*, is ſo far from being an Objection to the Truth of Chriſtianity, that it is an Argument for it ;—ſince this was foretold by the divinely inſpired Penmen of the Holy Scriptures,—that there would be *ſome*, who *would hold the Truth* in Unrighteouſneſs,—and *others* that would *draw back to Perdition*, and quite forſake the holy Commandments.

Ind. 'Kind Sir, your Repetition of theſe 'things, for which I am moſt thankful, has 'confirmed me in my earneſt Deſire and 'Purpoſe to become a Chriſtian. — And I 'beſeech you, once more, to inſtruct me, '—what will be required of me in order to 'be made a Member of that Society which 'you call the Church of Chriſt.'

Miſſ. That I will gladly do when you come to me again. — And may that *Good Spirit*, which has put this Purpoſe into your Heart, keep you in this good Diſpoſition ! —And do not yourſelf forget to beg of God— That He may perfect the good Work which he has begun in you.

The

The PRAYER.

O LORD, we beſeech thee mercifully to hear us; and grant that we, to whom Thou haſt given an hearty Deſire to pray, may, by thy mighty Aid, be defended and comforted in all Dangers and Adverſities, through Jeſus Chriſt our Lord. *Amen.*

AN

AN

ESSAY

TOWARDS AN

INSTRUCTION for *INDIANS.*

PART II.

Of BAPTISM, *and the* LORD'S SUPPER: *The* CREED, *the* LORD'S PRAYER, *and the* TEN COMMANDMENTS, *explained.*

DIALOGUE X.

Of BAPTISM.

Missionary.

I AM glad to see you here again so soon. 'Tis a good Sign you are in earnest, and sincerely desirous of becoming a Christian.

Indian.

Indian. 'Indeed, Sir, ſo I am.—You have 'convinced me, that it is my INTEREST, 'as well as DUTY, to be a Chriſtian.'

Miſſ. I muſt not ſuffer you to be under ſuch a Miſtake; it was not I alone that could convince you;—it was the *Good Spirit of God*, who is always ready to *enlighten* the Minds, and *open* the Hearts, of ſuch as are in Fear for themſelves, and would gladly know the Will of God, and the Way to pleaſe him.—I am only *his Meſſenger* to you, and, I hope, for your everlaſting Good.

Ind. 'I hope ſo too.—And therefore am 'now come to be inſtructed,—"How I "may be admitted into the Society of "Chriſtian People."

Miſſ. You muſt know then, that CHRIST, the SON OF GOD, and the *Head* and *Governor* of that Society, has appointed Two HOLY ORDINANCES, which we call SACRAMENTS, to be of perpetual Uſe in his Church,—as SIGNS, SEALS, and PLEDGES of God's fulfilling his Promiſes of Bleſſing, upon our Compliance with the Rules of our Duty; and by which he has determined to beſtow his Favours and Bleſſings on ſuch as are worthy of them:—The one is called BAPTISM, or the *Waſhing* of *Regeneration*, by which all that are well diſpoſed and qualified are to be received into his Church, which is the Society of all Chriſtian People throughout

out the World: — The other Sacrament is called—THE LORD'S SUPPER, and appointed by Christ himself, as an especial Means, by which that Society is to keep up the Remembrance of what he has done and suffered to redeem them from Misery.

By the Sacrament of *Baptism*, God is graciously pleased to enter into COVENANT with his poor Creatures, whereby he promises, *on his part*, to take them under his especial Protection, and to give them all that is necessary to fit them for Heaven and Happiness, when they die;—and *Christians*, on *their part*, bind themselves to become Christ's faithful Servants unto their Lives End.

Ind. 'Sir, you often mention our being 'God's *Servants*, and *serving God*:—Does 'God want any Service that we can do 'him?'

Miss. No, truly: He stands in no need of our *Prayers*, our *Praises*, or our *Services*. —They cannot *profit* him:—But he having given us certain Commands about our addressing ourselves to Him in *Adorations*, *Supplications*, and *Thanksgivings*; when we obey these Commands (though purely for our own Good), He is graciously pleased to deem it serving, honouring, and glorifying him, though in Truth we only *profit* ourselves hereby.

Ind.

Ind. 'You will be pleaſed to let me know 'when and *how* Chriſt appointed the Sacra-'ment of Baptiſm?'

Miſſ. Juſt before he left this World, he gave his Apoſtles, who were his Miniſters, *this Command:*— 'Go ye, and make Diſci-'ples of all Nations, baptizing them in the 'Name of the Father, and of the Son, and 'of the Holy Ghoſt;— teaching them to 'obſerve all things whatſoever I have com-'manded you *.'

Now here are ſeveral things, which I would have you carefully to obſerve and remember: — *Firſt*,—The abſolute Neceſſity of believing and receiving the Meſſage which God ſent to the World by his Son:—*Secondly*,—The Neceſſity of being joined to his Church by Baptiſm, when that Bleſſing can be obtained:—*Thirdly*,—The dreadful Condition of ſuch as obſtinately continue in their Unbelief, when the Goſpel is preached to them:—And *laſtly*,—Obſerve the very ſtrict Command of Chriſt to his Miniſters, firſt to *teach*, but then to teach *only*, whatever he has commanded; by which true Miniſters of Chriſt are to be known from falſe Teachers.

Ind. 'How is Baptiſm adminiſtered?'

Miſſ. By dipping the Perſon under Water, or pouring or ſprinkling Water upon him, at

* *Matth.* xxviii. 19, 20.

the

the ſame time pronouncing theſe Words; I baptize thee in the Name of the *Father*, and of the *Son*, and of the *Holy Ghoſt*.

Ind. 'What do you mean by being bap-'tized in the Name of the Father, Son, and 'Holy Ghoſt?'

Miſſ. It is for Men, who through the Corruption of their Nature are no more worthy to be called the Children of God, to be by this Waſhing of Regeneration, and Renewing of the Holy Ghoſt, born as it were again, made new Creatures, and thus admitted into a new Covenant, on Condition of their entering into a ſolemn Engagement, to *believe* and *obey* whatever is commanded in the Goſpel of Chriſt, in the Name, or by the Authority, of *God the Father*, who created them; of *God the Son*, who redeemed them; and of *God the Holy Ghoſt*, who enlightens and ſanctifies them.

Ind. 'Are all Perſons capable of Bap-'tiſm?'

Miſſ. Yes: — Both *Infants* and *grown* Perſons.

Ind. 'What is required of thoſe Perſons 'who are grown to Years of Diſcretion, in 'order to their Baptiſm?'

Miſſ. Faith, and *Repentance*; that is, to believe ſincerely all the Doctrines of the Goſpel, and to repent of all former Sins.

Ind.

Ind. 'But what if he fall again into Sin?'

Miſſ. It is then neceſſary, that he ſhould reſtore himſelf to the *Benefits* of his Baptiſm by a *Renewal* of his Repentance.

Ind. 'But why are *Infants* baptiz'd, who 'are not capable of theſe Qualifications?'

Miſſ. Tho' they are not capable of *Faith* and *Repentance*, they are capable of being admitted *into Covenant* with God, as the Children of the *Jews* were, by the eſpecial Appointment of God, by Circumciſion.

Ind. 'What is meant by waſhing with 'Water ſuch as are baptized?'

Miſſ. It is an *outward Sign* or *Token*, ſignifying, and aſſuring us, from Chriſt himſelf, that as our Bodies are made clean by Water, ſo ſurely the Souls of all, who are true Believers and Penitents, being thus *dedicated* to God, are *cleanſed* from all paſt Sins, and are put into the Way of Salvation, by being admitted into the Church of Chriſt, and made Members of his Myſtical Body, which is the bleſſed Company of all faithful People. —And laſtly,—we are, by the Words uſed in this Ordinance, made to underſtand, how our Salvation is brought about;—that is to ſay,—*By God the Father*, who loved us, even after we had rebelled againſt him:—*By his Son*, who purchaſed Salvation for us:—*And by the Holy Ghoſt*, who *ſanctifieth* us.

Ind. 'Pray, Sir, explain this a little clearer 'and fuller to me.'

Miſſ. You muſt know then, that — The waſhing with Water, in the Name of the *Father*, and of the *Son*, and of the *Holy Ghoſt*, *confirms* and *ſeals* to the Perſon thus waſhed, the Covenant of Repentance, for the Remiſſion of Sins, of which Covenant Chriſt is the Mediator; for by him only we have Acceſs to the Father.—*We are born in Sin*, and liable to the Diſpleaſure of our Maker; but, by embracing and complying with the Terms of the Goſpel, we become *Children of God*, according to the new Covenant *; — and by outward ſenſible *Signs*, or *Sacraments*, are confirmed in the *Hopes* of eternal Life, the *free Gift of God*, through Jeſus Chriſt our Lord:—But then *remember*, If you do not endeavour to live in Obedience to the Commands of your Heavenly Father, it will be no Profit to you at all to be called the Child of God. — *Laſtly*, By Baptiſm, you are admitted into the Hope of everlaſting Happineſs, and to a *Title* to the Inheritance of the Saints, upon your *believing*, *embracing*, and *obeying*, the gracious Terms of the Goſpel of the *Bleſſed Jeſus*.—God will then treat you, as a *Father* does the *Child* he loves: — He will, upon your hearty Repentance, and ſincere Return to

* *Gal.* iv. 7. *Rom.* viii. 15.

your

your Duty, *pity* your manifold Infirmities, and *forgive* all your paſt Offences. He will *correct* you in Mercy, when you do what would hurt yourſelf; and will upon your Prayers, *for the Sake of his Son Jeſus Chriſt*, *give* you the Grace of his All-powerful Spirit, to *guide*, *aſſiſt*, *comfort*, and *ſupport* you in the Way leading to everlaſting Life.

Ind. 'Had I no *Right* to theſe Bleſſings, 'before I was baptized?'

Miſſ. —Conſider what Favours they are, and you will find nothing in yourſelf that can deſerve ſuch *.

Can *Sinful Duſt and Aſhes* pretend to Heavenly Privileges—The Favour of God, and the Graces of his Holy Spirit?

Can *corrupt Nature* think of *deſerving*, or *be capable* of *Glory*, and *Honour*, and *Immortality?*

Endeavour *to know yourſelf better*, that, being truly humbled with a Senſe of your own Vileneſs and Miſery, you may thankfully accept of *Help* and *Mercy* from God.—*For they that are whole need not a Phyſician, but they that are ſick* †.

And ſeeing God has promiſed to do ſo much for You, be perſuaded to do ſomething for yourſelf.

* *Rom.* iii. 23. † *Matt.* ix. 12.

Ind. 'What can ſo miſerable a Creature 'do for himſelf?'

Meſſ. You can lament your own Unworthineſs, and pray to God to pity you.—

You can uſe the Graces he beſtoweth upon you, and be thankful for his Favours.—

You can do your Beſt, and his Goodneſs will expect no more.

Ind. 'What further Uſe am I to make of 'this Sacrament?'

Miſſ. It ought always to bring to your Remembrance, that you are a *Chriſtian*: That you have a *New Name*, and *New Powers*, given you, on purpoſe that you may become a *New Creature*.

If you are indeed a *Child of God*, you will think what a *dutiful* Child ought to do.— You will *fear* his Diſpleaſure, and *truſt* in his Love; you will *pray* to him for what you want, and be *thankful* for what he gives; and you will own his Affection when he *corrects*, as well as when he *ſmiles* upon you.

If you look for an *Inheritance in Heaven*, your Thoughts will be often *there*: *For where your Treaſure is, there will your Heart be alſo* *.

And you will not be too eager or anxious for the Things of this World. — You will

* *Matt.* vi. 21.

neither

neither be much afraid of its *Troubles*, nor too fond of its *Vanities*, remembering that *both* will ſoon have an End.—

And as you ever *hope* to go to *Heaven*, you will endeavour *to fit* yourſelf *for that glorious Place:* —Remembering, —— *That without Holineſs no Man ſhall ſee the Lord**.

The ſure Promiſe of God will not ſuffer you to deſpair: — And the Joy that is ſet before you will encourage you to preſs forwards.

You will be thankful to God for calling you to this State of Salvation:—And gladly undertake the Conditions he requires of you.

What theſe Conditions are, you ſhall know the next time I ſee you. But firſt, with a thankful Heart, ſay,

The PRAYER.

ALmighty and everlaſting God, heavenly Father, I give Thee humble Thanks that Thou haſt vouchſafed to call me to the Knowlege of thy Grace and Faith in Thee: Increaſe this Knowlege, and confirm this Faith in me evermore. Heal all the Evil Inclinations of my Soul; and create in me an hearty Love unto Holineſs, that, continuing thy Servant, I may attain thy Promiſes, and

* *Heb.* xii. 14.

be made a Partaker of thine everlaſting Kingdom, through Jeſus Chriſt our Lord. *Amen.*

DIALOGUE XI.

The Conditions required of ſuch as are to be baptized.

Indian.

'THE laſt time I waited upon you, 'you were pleaſed to promiſe to in-'ſtruct me in thoſe Conditions that Perſons 'are required to know, and promiſe to per-'form, in order to be baptiz'd.'

Miſſionary. I ſhall gladly do this.—As Chriſt will moſt ſurely keep the Promiſe he has made of many great and valuable Bleſſings;—So you muſt *on your part* promiſe,

To renounce the Devil, and all his Works:

The World, and all its evil Ways and Cuſtoms:

And the Fleſh, and all its ſinful Luſts.

And ſecondly,—

That you will receive and believe the Truths and Meſſage which God ſent unto Men by his Son, which are contained in the Holy Scriptures of the New Teſtament, and ſummed up in what we call The Apoſtles Creed.

And

And laſtly,—

You muſt promiſe to uſe your utmoſt Diligence, and ſincere Endeavours, to keep the Commands of God all the Days of your Life.

And here, as on one hand I would not diſcourage you, ſo on the other I muſt tell you the Truth,—*that theſe things are not ſo eaſily performed as promiſed.*

Ind. 'I ſee I muſt give you the Trouble 'of explaining yourſelf further:—I ſhould 'be glad therefore to know what ſort of 'Life is required of a Perſon that is come 'to Years of Diſcretion, after he is baptized, 'that I may not promiſe what I do not per-'fectly underſtand, nor undertake more than 'I am able to perform.—

Miſſ. You remember, I hope, what I have often told you, 'That this Life is a State of 'Trial;' that God having prepared the greateſt Happineſs for ſuch as *love*, *honour*, and *obey* him,—that he may make them fit for the Reward he intends them, he hath determined to try their *Faith*, their *Love*, and their *Obedience*.—Not that *He* is ignorant of their Hearts, and their Sincerity;—but his Deſign is by theſe Trials to ſhew them to themſelves, and to humble them, by ſeeing how much they muſt depend upon his

his Grace and Help;——and to ſhew the Power of his Grace over the greateſt Adverſaries of their Souls.—He has therefore permitted *evil Spirits* to make this Trial, by *tempting* Men to the Sins which they renounced at their Baptiſm.

Ind. 'I remember what you told me concerning the DEVIL, and his EVIL SPIRITS; —that they were ſuch as rebelled againſt their Maker, and for that Sin were caſt out of Heaven;—that their evil Nature leads them to *tempt* and *draw* Men from the true God; — and that God permits them to try the Faith of Chriſtians, and to execute his Judgments upon Sinners. — Beſides theſe Enemies of our Souls, I remember, what you told me, and what I find true by Experience, that we have an Enemy within ourſelves, even our own corrupt Nature, very prone to Evil; and that we have alſo an evil World, and evil Examples, to lead us to forget or to neglect God, and our own Promiſe.'

Miſſ. I am glad you remember theſe things ſo well.— I muſt therefore now give you the *neceſſary Advice*, which our Lord Chriſt has given to all ſuch as deſign to become Chriſtians;—that is,—to do what all wiſe Men will do, who have any thing of Moment to undertake,—'To ſit down and

'conſider,

'consider, what it is to be a Christian *' — Lest afterwards you expose yourself to Shame, and disgrace the Religion you profess, as too many do.

Ind. 'I heartily thank you, Sir, for this 'Caution and Advice; — and beg you will 'let me know the Sins I may be tempted 'to; — and how I may oppose and avoid 'falling into them.'

Miss. The Sins to which the Devil and his evil Spirits are most eagerly bent to tempt Men, — are, first of all, to forsake the true and only God, to *trust* in themselves, and to *fear* and *worship other Beings*. — This is called Idolatry, and provokes God to give such Persons up — *to a Mind void of Judgment*, — *to commit all Iniquity with Greediness* §. — This is the sad Case of all the Nations of the World, who worship not the true God. — They are under the Power of *Satan*, his *Angels*, and his *Agents*; and so are you, until thro' the Favour and Mercy of God you are received into his Church and Family.

REVENGE, and MURDER, that too often follows it, are *Satan*'s darling Temptations; by which Millions of Souls have been sent out of this World. — This is what you must resolve against, as a Sin more especially hated of God. — If you are *injured*, or *oppressed*, you must leave your Cause to God: — He,

* *Luke* xiv. 28. § *Rom.* i.

and

and he only, knows what Punishment every *Injury* and *Injustice* require; and will call Offenders to an Account in his own proper Time. — It is true, Revenge is sweet and tempting to our corrupt Nature; but corrupt Nature you must not follow, if you resolve to be the Servant of God.

Another Sin, which the Devil tempts Men to, is *Lying*:— HE IS THE FATHER OF LYES, and would have all Men like himself; because he knows what God has declared, that *such as love and make Lyes* *, shall have no Inheritance in his Kingdom. This you will consider and resolve against, as you hope for the Favour of God.

There is another very dangerous Error, to which Men are strongly tempted;—that is, to be proud, and to have an high Conceit of their own *Reason*, *Wisdom*, and *Ability* to *know*, and to *do*, what is good, and best for themselves. Now this *Pride* and *Self-conceit* takes Men off from their *Dependence* upon God, his *Will*, and *Word*; by which alone we can know *what we must do to be saved*; — upon what Terms God will pardon a Sinner; and what will become of us when we die. Now nothing can provoke God more, than for us poor Creatures to think, that we want not his Help, his Grace and Light.

* *Rev.* xxii. 15.

Lastly,

Laſtly, You muſt know,—that the Devil hath his Agents in every Place :—Theſe are Men of *wicked Lives, and wicked Principles*; —who make a Mock of Sin;—who fear not to blaſpheme that God, *who can deſtroy both Body and Soul in Hell.*—Now the Spirit of God has aſſured us, that *Converſation with ſuch Perſons will corrupt good Manners* *.—*Here then will be your Trial*;—and you ought to conſider beforehand, whether the Pleaſure of ſuch Company ſhall prevail with you to neglect the Counſel of God; which is, to avoid them, as you would avoid your own Deſtruction :—Or whether you will run the Hazard of being ruined for ever, by converſing with ſuch wicked Perſons.

The next Thing, which at your Baptiſm you promiſe to renounce, is—'the World, 'and all its evil Cuſtoms and Manners;—'as alſo, all the ſinful Luſts of the Fleſh, 'ſo that you will not follow nor be led by 'them.'

Ind. 'I am afraid, Sir, that, without your 'Inſtructions, I ſhall not underſtand this as I 'ought.'

Miſſ. You will remember,—that this is not the World for which you were chiefly made;—nor muſt you look for any true and laſting Happineſs here.—Now you will meet with many things in the World, which will

* 1 *Cor.* xv. 33.

tempt

tempt you with an Appearance and Shew of Happineſs; and if you are not reſolved to avoid them, they will turn your Heart from the Love of God, and the Care of your Soul.

Ind. 'You will be ſo kind as to let me 'know what theſe are.'

Miſſ. The Spirit of God will tell you:—They are 'The Luſts of the Fleſh,'—that is,—all ſinful, unchaſte, and impure Pleaſures, and whatever leads to ſuch Sins.—*Secondly*,—'The Luſt of the Eyes,'—that is—all ſinful and covetous Deſires, and Love of Riches.—And, *Thirdly*,—'The Pride of 'Life *;'—or an *exceſſive* Value of themſelves, accompanied with an *unreaſonable* Deſire of the Eſteem of the World.

Ind. 'Pray let me know more particularly 'what are the "Luſts of the Fleſh," which 'I am to reſolve againſt.'

Miſſ. I will repeat to you the very Words of God, that you may be convinced I do not tell you any thing but what will be neceſſary to your Salvation.—Now theſe *Works of the Fleſh are manifeſt*; that is, they may eaſily be known by any conſidering Perſon, tho' never ſo unlearned, to be diſpleaſing to a good and holy God. — Such are *Adultery*, *Whoredom*, *Idolatry*, *Witchcraft*, *Drunkenneſs*, *Hatred*, *Malice*, *Revenge*, *Strife*, *Sedi-*

* 1 *John* ii. 16.

tions,

tions, Murders, Revellings *, *and ſuch-like.* — Now however tempting many of theſe Sins may be, — you muſt ſit down, conſider, and reſolve againſt them, or never hope for the Favour of God.

Ind. ‘ You will now let me know what is ‘ meant by — “ The Luſt of the Eyes.”

Miſſ. I told you before, that it is the eager and covetous Deſire of Riches. And that you may be convinced how dangerous a Sin this is, you ſhall hear what Chriſt himſelf has ſaid, — *That it is very hard for rich Men to be good Chriſtians* †; becauſe they are ſo much expoſed to many Evils and Temptations, — ſuch as theſe following: — They that have Riches are apt to *love* them too much, — *to put their Truſt in them*, and to *forget* their Dependence upon God; to *lord* it over and *oppreſs* their Inferiors; — *and to make Proviſion for the Fleſh, to fulfil the Luſts thereof.*

Beſides all theſe, — Wealth is often attended with ſuch Cares as *choak the Good* § *Seed* ſown in the Heart of Men, that is, the holy Deſires, and good Reſolutions, which are wrought in Men by the Spirit of God, ſo that this good Seed becometh unfruitful.

And tho' *Riches* may be made uſe of to good Purpoſes, yet it will require a more

* *Gal.* v. 19, 20, 21. † *Matth.* xix. 23.
§ *Matth.* xiii. 22.

than ordinary Grace of God ſo to uſe them; — which extraordinary Grace is ſeldom aſked by, and therefore ſeldom given to, ſuch whoſe Hearts are poſſeſſed with the Love of Riches.

Ind. 'One would conclude then, — that 'Chriſtians ought not to deſire Riches ſo 'eagerly as generally they do; — nor ought 'they who want them to think themſelves 'unhappy, or not beloved by God.'

Miſſ. That is very true. And they who will not be convinced of theſe Truths, by what God has declared in his Word, will one Day be convinced by ſad Experience, when it may be too late to do them any Service.

Ind. 'Muſt then every Man, who would 'ſave his Soul, renounce the Thoughts of 'Riches?'

Miſſ. No: Riches may be uſed to good Purpoſes. The Apoſtle of Jeſus Chriſt tells you how, 1 *Tim.* vi. 17, 18, 19. — '*Charge* '*them who are rich in this World, that they* '*be not high-minded, nor truſt in uncertain* '*Riches, but in the Living God, who giveth* '*us richly all things to enjoy: — That they do* '*Good, that they be rich in Good Works, ready to diſtribute, willing to communicate;* '*laying up in Store for themſelves a good* '*Foundation againſt the Time to come, that* '*they may lay hold on Eternal Life.*' — But ſtill they are dangerous Things.

Ind.

Ind. 'What Advice will you give me, 'that I may neither *desire* nor *enjoy* them too 'eagerly?'

Miss. That you may not endeavour by unjust Ways to better your Condition, you will find these Words of Jesus Christ in his Gospel; — *What will it profit a Man, if he should gain the whole World, and lose his own Soul* *?

To moderate your Desires, consider, that *the more you have, the more you must account for.*

To make you more *contented*, you must know, that Men are not happy, because they have a great deal, but because God gives them Power to enjoy what they have, be that more or less.

That the Favours of God may not tempt you to Idleness, remember, — *That Slothfulness casteth into a deep Sleep*; that is, it makes men insensible of what concerns the next World, and in this World — *covers them with Rags* †.

And, lastly, If you let no worldly Business hinder you from serving God daily, it will keep in your Mind a constant Sense *of your Dependence* upon him, and make you set your Thoughts upon another World, to which *this* is only a *Passage.*

Ind. 'Pray instruct me how I may best avoid Temptations.

* *Mark* viii. 36. † *Prov.* xxiii. 21.

Miſſ. The Directions I give you ſhall be ſhort and plain, and ſuited to your Condition.

Let this be ever in your Mind, that Sin is the worſt of all Evils: — For all other Evils will have an End, at fartheſt when you die; but Sin will make you miſerable for ever.

Remember that you are naturally inclined to Sin, that the *Devil* will tempt you to it, and that God only can ſave you.

And then you will never truſt in your own Strength, but in the living God.

To him therefore you will conſtantly pray for Help; *and if you draw nigh to him, he will draw nigh to you* *.

And yet you muſt not expect God's Aſſiſtance without uſing your own Endeavours; for that is to tempt the Lord.

If Sinners entice you, you muſt not conſent unto them †: For they are the Devil's Inſtruments.

If you fall into evil Company, you muſt go out of it immediately, and *not* walk in the Way with them, leſt God forſake you.

When the *Holy Spirit* of God puts into your Mind good Deſires, or checks you for doing ill, you muſt obey the Voice of God; and he will love you, and preſerve you from your ghoſtly Enemy, and from everlaſting Death.

Ind. 'You will now be pleaſed to explain

* *Jam.* iv. 8. † *Prov.* i. 10.

'to

'to me THAT PRIDE OF LIFE, which a 'Chriſtian renounces at his Baptiſm.'

Miſſ. By *the Pride of Life* is meant, — that great Opinion, which, thro' the Corruption of Nature, all People are apt to have of themſelves; — with an eager, reſtleſs, and immoderate Deſire after every thing that may diſtinguiſh them from others, and which may ſet them high in the Eſteem of the World.

Now this *Pride of Life* is the Occaſion of many Evils, which are highly diſpleaſing to God, and muſt be reſolved againſt by every good Chriſtian.

The Evils are theſe that follow: — They who are under the Power of this Vice, are more concerned for the Eſteem of the World, than how to pleaſe God: — They are therefore too often tempted to ſupport the good Opinion of the World, by laying that out on Vanity, which ſhould be the Support of their Families, or of the Poor: — And they are too apt to deſpiſe the Poor, as if they were not Creatures of the ſame Kind with themſelves. — They look upon all the Advantages or Bleſſings they have, whether in their *Perſons*, or in their *Poſſeſſions*, as their Due; and therefore are generally *unthankful* to God, and *rob* him of the Honour of his own Gifts: — In ſhort, they are *angry*, when they are not valued as they think they deſerve; — they are apt to be *diſcontented*, and

to think, that they deſerve more than they have; — to *repine* at their Misfortunes, and *overlook* their own Infirmities; and are therefore utter Strangers to that *Humility*, which muſt recommend them to the Grace and Favour of God: — *For he reſiſteth the Proud, and giveth Grace to the Humble* *.

Ind. 'Since this Pride of Life and Heart 'is ſo natural to us, what can cure us of it?'

Miſſ. Nothing *but the Grace of God*, and poſſeſſing your Heart with Things of greater Moment.

Conſider, that you are liable to *Eternal Miſery:* — That your great Buſineſs in this World is to fit yourſelf for a happy DEATH, and the DAY OF JUDGMENT; and you will be very indifferent about ſeveral Things, which you now take too much Pleaſure in.

You will neither ſtudy to be *vain* and *fooliſh* in your Dreſs, nor *ſingular* and *conceited* in your Opinions, but imitate ſuch as are ſober-minded; — as knowing, *That the Ornament of a meek and humble Spirit* † is in the *Sight* of God of *great* Price; and ſhould therefore be your great Concern.

And then, if you remember, — *that you have nothing which you have not received* §, — nothing but what you muſt give an Account for, you will have more Reaſon to *fear*, than *be proud* of your Advantages.

* 1 *Pet.* v. 5. † 1 *Pet.* iii. 4. § 1 *Cor.* iv. 7.

Ind. 'Well, Sir, I ſee ſufficient Reaſon, 'why every one, who purpoſes to be-'come a Chriſtian, ſhould *renounce the* 'Devil, *and all his Works*, — *the Vanities* 'of the World, *and the Luſts of the Fleſh.* '— I am alſo convinc'd of the great Ad-'vantage thoſe will reap, who are able to 'overcome theſe Difficulties. But then I 'am diſcourag'd exceedingly, when I ſee 'ſo many, who have undertaken to be 'Chriſtians upon theſe Conditions, in a 'manner renounce that Religion after-'wards, — either finding it impoſſible to 'obſerve theſe Conditions, or thinking that 'they are not ſo very neceſſary to Salva-'tion, as you ſay they are.'

Miſſ. Believe not this, becauſe of *our ſaying ſo only*; but becauſe *the God of Truth and Mercy* hath ſo ſaid, who would have all Men come to the Knowlege of the Truth, and requires nothing to be *done* or *avoided* by Chriſtians, but what is abſolutely neceſſary to their Salvation;—and which He will enable them to perform, if it is not plainly their own Fault.

As for ſuch as *call* themſelves *Chriſtians*, but *do not* the things which Chriſt has commanded, you muſt not judge of the Chriſtian Religion by them, but by your own *Senſe*, and *Want* of a *Redeemer*. —The Chriſtians you ſpeak of have never truly conſidered

conſidered the extreme Danger they are in; — nor what the Son of God has declared: — *That it were better for them, that a Mill-ſtone was hanged about their Necks, and they caſt into the Sea, than they ſhould be the Occaſion of Offence to well-diſpoſed People**. — And indeed, none ſerve the Deſigns of *Satan* more than ſuch Sort of Chriſtians; — and who have no other Choice, but a true and timely *Repentance*, or *everlaſting Miſery*. — And *Repentance*, one would hope, they would chuſe, if they would conſider the great Patience of God, which ought to fill their Eyes with Tears, and their Hearts with that Shame and Sorrow, which is the Work of true Repentance.

Do but remember what I have told you before, *that a true Faith in God, and in his Word*, will enable you to overcome all the Difficulties you can poſſibly meet with.

It is for this Reaſon that every one, before he takes upon himſelf the Chriſtian Profeſſion, is oblig'd to give an Account of his *Faith, without which it is impoſſible to pleaſe God.*

Ind. 'Having given you ſo much Trou-
'ble already, I muſt now aſk you to ex-
'plain to me the Particulars of the Chri-
'ſtian *Faith*; but with your Leave I will
'wait on you again very ſoon.'

* *Luke* xvii. 2.

Miſſ.

Miſſ. As ſoon as you can. — In the mean time, I muſt put you in mind — to beg of God to deliver you from the Attempts of the Devil, who will try all Ways to divert you from your good Purpoſes. — And may God keep you in the good Diſpoſition you ſeem to be in!

The PRAYER.

ALMIGHTY and moſt merciful Father, preſerve me from all the Temptations of my Adverſary the Devil, who goeth about ſeeking whom he may be permitted to devour. — Give me holy Reſolutions, and a watchful Spirit, that I may perſevere in the Way of Godlineſs, and my Life correſpond with the Purity of my Faith. — Oh! Let me never diſhonour ſo excellent a Title as that of a *Chriſtian*; but do thou reign in my Heart, by thy Spirit of Grace guiding all my Actions, and directing my Intentions, that I may be the Servant of thy divine Will here, and be admitted to the Holineſs and Glories of that State, where Thou reigneſt for ever and ever, and art All in All. *Amen.*

DIA-

DIALOGUE XII.

The Articles of the Chriſtian Faith practically explained.

Indian.

'YOU told me, Sir, when I left you laſt, — *That without Faith no Man can pleaſe God**, nor be admitted into the Society of Chriſtians. — I am therefore now come to learn of you, *What that Faith is*, — which Chriſtians *profeſs to believe*, before they are baptized.'

Miſſionary. You muſt know then, that there are many things which Chriſtians believe, and which you will know hereafter, when you hear the HOLY SCRIPTURES read and explain'd. — In the mean time there are certain Truths neceſſary to be known and believed, before you can be baptized.

Ind. 'How ſhall I know what theſe Truths are?'

Miſſ. For the Benefit of young Beginners, and for ſuch as cannot read or remember many things, Truths of the greateſt Moment are contained in this following ſhort Account, which we call THE CREED, —— or the ARTICLES OF THE CHRISTIAN FAITH; and I muſt prevail with you ſo to fix them in your

* *Hebr.* xi. 6.

Memory,

Memory, that you may not forget them as long as you live ; — for the Belief of theſe will be a powerful Means to make you *holy*, *righteous*, and *happy*.

The CREED, *or* THE ARTICLES *of the* CHRISTIAN FAITH.

I believe in God the Father Almighty, Maker of Heaven and Earth : -- And in Jeſus Chriſt his only Son our Lord, -- who was conceived by the Holy Ghoſt,-- born of the Virgin *Mary*, --- ſuffered under *Pontius Pilate*, --was crucified, dead and buried ; ---he deſcended into Hell ; --- the third Day he roſe again from the Dead ; -- he aſcended into Heaven,--and ſitteth at the Right-hand of God the Father Almighty ; ---- from thence he ſhall come to judge the Quick and the Dead.

I believe in the Holy Ghoſt; --- the Holy Catholick Church; --- the Communion of Saints; --- the Forgiveneſs of Sins; - the Reſurrection of the Body; --- and the Life everlaſting. *Amen.*

Ind. 'I will endeavour to ſay them by 'Heart; — and I hope I ſhall remember them 'as long as I live. — And now I ſhall be very 'thankful, if you will ſhew me, — How the 'Knowledge and Belief of theſe things are ne-'ceſſary to make Men good, as, you ſay, all 'Chriſtians ought to be?'

Miſſ. Remember then, — *That to believe in God*, is *not only* to profeſs, that there is ſuch a *glorious Being*, who made the World, and all Things in it; — but alſo *to believe* whatever he hath made known to us, either concerning himſelf, or the Duties we owe to *Him*, *ourſelves*, and *others*; which is all contained in the Holy Scriptures, *written by the Inſpiration of God* *, who can neither be deceived, nor deceive us.

Now he hath made known to us, — *That he never left himſelf without Witneſs* †; but hath given ſufficient Proofs of his *Almighty Power*, *Wiſdom*, *Goodneſs*, *Truth*, and *Juſtice*, in all Ages of the World. — He hath made

* 2 *Tim.* iii. 16. † *Acts* xiv. 17.

known

known to us,— that by *his Almighty Power* he *created* the World, and all things in it ;— and that, *by his moſt wonderful Wiſdom*, he has *governed* and *preſerved* it ever ſince it was made.

That He is the *Author of our Being*, and of all the Good we do, or ever can enjoy *.

That He is perfectly Holy, and requires all his Servants to be holy †.

That He ſees wherever we are, and whatever we do, ſo that if we pray to Him we are ſure to be heard ; if we ſin, we are ſure to be puniſhed ‡.

For his *Power* is *mighty*, to reward his faithful Servants, and to puniſh the Diſobedient ‖.

That He is *juſt* in all his Ways ; commandeth nothing, but what is for the Good of his Creatures ; and never puniſheth, but when they truly deſerve his Diſpleaſure §.

That He is *long-ſuffering*, and ready to receive all that are ſenſible of their Miſery **.

And that He is a *faithful* God ; whatever he has promiſed, will certainly be performed ; whatever he has threatened, will come to paſs ††.

* *Acts* xvii. 28. † 1 *Pet.* i. 15, 16. ‡ *Prov.* xv. 3. ‖ *Gen.* xvii. 1. § *Gen.* xviii. 25.
** 2 *Pet.* iii. 9. †† *Deut.* vii. 9.

For He governeth all things, both in Heaven and Earth; and *nothing is too hard for him that he thinks fit to do* *.

Now the *Belief* of this is neceſſary to give us ſuch worthy Thoughts of this *Great* and *Glorious* God, as may *humble* us in our own Eyes;—and make us *fearful* of offending, and *glad* to pleaſe, one who has Power to *reward* or *puniſh* ſuch as *pleaſe* or *offend* him.—On the other hand,—we ſhall be diſpoſed to love him above all things, becauſe we believe him to be the Giver of all the Good we either *enjoy*, or ever *hope* for.—And he having made known to us,—That *his Eyes are in every Place, beholding the Evil and the Good* §; and that from him no Secrets are hid;—this Conſideration is proper to make us careful of our Words and Actions, and afraid of *doing* or *ſaying* any thing which may diſpleaſe ſo great and holy a Being.—And as for his *Juſtice*, we have the greateſt Reaſon *to fear it*; becauſe he has made known to us many dreadful Examples of his Diſpleaſure againſt thoſe who had no Regard to Reaſon, or his Commands; by which we learn what we muſt expect, if we provoke him by our Sins.—*Laſtly*,—when we ſee, as we find it in his Word, that this Great God has been ſo good as to ſpare Men, even when they have deſerved Puniſhment, we are here-

* *Jer.* xxxii. 17. § *Prov.* xv. 3.

by

by powerfully led to adore and admire his Goodneſs and Patience, *which doth*, or *ought to lead Men to Repentance.*

Ind. 'Why is God called the FATHER?'

Miſſ. Becauſe he is the *Maker* and *Preſerver* of all Creatures, which, with the Care and Affection of a Father, he watches over continually.

He is the Father of Man, *becauſe He created him after his own Image.*

Becauſe he teacheth Man Knowlege;—— *corrects him* when he does amiſs;— and *rewards* him when he does well.

Ind. 'What is meant by God's *Providence?*'

Miſſ. The *Wiſdom* and *Power* of God, by which He *knows* and *appoints* how every thing in the World ſhall be, ſo that the whole Creation is taken care of: — *Not the meaneſt Creature can ſuffer*, without God's Leave, either by *Malice* or *Accident**.

Ind. 'Why then do Evils befal Men?'

Miſſ. Very often to *puniſh* them, and to bring them to Repentance; but *eſpecially* to *wean* our Hearts from being too fond of this Life; and that we may *think* of, *delight* in, and *prepare* for a better.

Ind. 'Doth God govern the Seaſons? 'Do not *Summer and Winter, Spring and*

* *Matt.* x. 29.

'*Harveſt*, return certainly at their ap-
'pointed Times?'

Miſſ. —They do: — But then, to put Men in mind, that they depend upon *God only*, and not upon the *Seaſons*, for their daily Bread,—the *Summer* ſometimes returns without its uſual *Heat*, and the *Harveſt* without its *Fruitfulneſs* *.

Ind. 'Have not wicked Men, and wicked
'Spirits, great Power of doing Miſchief?'

Miſſ. 'Tis true — God hath given them great Power both to puniſh the Wicked, and to try the Faith of the Righteous †: — But the Word of God aſſures us, That neither Men nor Devils can do the leaſt Hurt, without the Leave of God: — And this is the Reaſon, that there is not more Miſchief in the World, and that all things are not every-where in Confuſion §.

Ind. 'Of what Uſe is it to believe, that
'God is our Father?'

Miſſ. If you indeed believe this, you will take your Father's Word for what he promiſeth; be pleaſed with what he ordereth; —*Caſt all your Care upon Him*; *for He careth for you* ‡.

You will never abuſe his *Goodneſs* and *Long-ſuffering*;——for though he hath the *Compaſſion* of a *Father*, yet if his *Children*

* *Hag.* i. 9, 10, 11. † 2 *Sam.* xvi. 10. § *Job* i. 11, 12. ‡ 1 *Pet.* v. 7.

are

are obſtinately *diſobedient*, He is *a God terrible in Judgment* *.

In all your Afflictions, you will have this Comfort; '*Tis good for a Man to be in Trouble* †, and to *bear Chaſtening*, if it ſo *ſeemeth good* to all-wiſe and gracious Father; not for his own *Pleaſure*, but our *Profit*, as it may make us *Partakers* of his Holineſs, and *yield the peaceable Fruit of Righteouſneſs to them that are exerciſed thereby* §.

Laſtly, If God is *your Father*, your Inheritance is in Heaven; which you ought much to think of, —— 'That where your 'Treaſure is, there may your Heart be 'alſo ‡.'

Ind. 'I am convinced, and do believe 'theſe Perfections of God; and I ſee how 'neceſſary they are to be known and be-'lieved, in order to make Men *fear* before 'him,—to *love* and *obey* him.'

Miſſ. But you have not conſidered — what little Comfort the Belief of theſe things will be to a Man who knows himſelf to be a Sinner, and that as ſuch he muſt needs be under the Diſpleaſure of this *holy*, *juſt*, and *powerful God*;—and yet knows not how to be reſtored to his Favour.

Ind. 'That is indeed a perplexing, tor-'menting Thought;—and I remember what

* *Pſal.* xlvii. 2. † *Pſal.* cxix. 71. § *Heb.* xii. 5, &c. ‡ *Mat.* vi. 21.

'you told me before,—That until God was 'pleaſed to let Men know upon what Terms 'he would accept of their Repentance, and 'pardon them, the wiſeſt Men on Earth 'could not find it out, ſo as to make the 'Minds of Sinners eaſy.'

Miſſ. This will convince you *of the great Bleſſing of Chriſtianity*,—and the great Goodneſs and Mercy of God, in delivering Mankind from the *Fear of Death*, and what will certainly follow;—which, before the Goſpel, was the Torment of Sinners, *and kept them in Bondage all their Life long* *.—How God has delivered us from this Bondage, you will underſtand in the *next Article of the Chriſtian Faith.*

Ind. 'You will be ſo kind as to explain 'that to me.'

Miſſ. That I will do.—But I muſt be obliged to repeat ſome Truths of Moment, which I have told you before:— That after the FIRST PARENTS OF MANKIND had loſt their Maker's Favour by their Diſobedience, and brought *Sin*, and *Miſery*, and *Death*, into the World,—God in great Pity promiſed them a SAVIOUR; one who would ſatisfy his Juſtice, for the Diſhonour done to him by their Sins, and would reſtrain the Power of that *evil Spirit*, which had tempted them to ſo great a Sin.

* *Heb.* ii. 15.

Now

Now this *promiſed* SAVIOUR is the *very Perſon*, in whom we Chriſtians profeſs to believe, when we ſay, *We believe in Jeſus Chriſt, the only Son of God, our Lord.*

For when the World was grown exceeding wicked, and ignorant of the only true God, this his SON took upon himſelf the Nature of Man, by being *born of a Virgin*, that, as a *Man*, he might be capable of ſuffering for the Sins of Men, *for which from the Beginning of the World he had engaged to ſuffer* *, to ſave us from being loſt for ever.

Accordingly, the People of the *Jews*, amongſt whom he was born and lived, being grown very wicked, did not only reject HIM, and the MESSAGE that he brought them from God, and the holy Rules of Living which he aſſured them were neceſſary to pleaſe God; — but they alſo uſed him moſt barbarouſly, and at laſt prevailed with *Pontius Pilate*, their Governor, to put him to Death, *even againſt his Conſcience*; — which Death the Son of God ſubmitted to; *for he could eaſily have delivered himſelf out of the Hands of his Enemies.* — Now, by willingly *offering* himſelf to Death, he became a *Sacrifice* acceptable to God for the Sins of the whole World; — and *reſtored* all Mankind to the Favour of their Maker, upon moſt *reaſonable Conditions.* — And that all ſuch as do be-

* *Rev.* xiii. 8.

lieve

lieve in him, might be assured of this,—*God raised him the third Day from the Dead*, and *shewed him openly*.—And by this most powerful Proof—*declared him to be his Son*;—and that whatever he had *said*, or *done*, or *taught*, was agreeable to his Will and Appointment.

After this, in the Sight of many, *He ascended into Heaven*, and was *set at the Right Hand of God*, having all Power granted him for the Benefit of his Church, *to give eternal Life to all such as shall believe in, and obey him* *. — And, *lastly*, *We believe*, *that this our Saviour shall come again at the End of the World, to judge the Living and the Dead.*

Ind. 'You will now be so good as to shew 'me, — what Effects this Belief ought to 'have upon those that know these things.'

Miss. You cannot but perceive the powerful Influence, which the Belief of these things must needs have upon every thoughtful Christian.

The Person in whom we believe, IS THE SON OF THE MOST HIGH GOD :—Surely, said God himself, *they will reverence my Son* §. —And have not Men all the Reason in the World to reverence and obey him, since, for us Men, and for our Salvation, he came down from Heaven,—*to redeem us*,—*to suffer* for our Sins, to declare to us his Father's

* *John* xvii. 2. § *Matt.* xxi. 37.

Readi-

Readineſs to pardon Sinners,—and to put us in the Way of Salvation?

In the next place,—we receive Jeſus Chriſt for *our Lord*; — we are therefore no longer *our own Maſters*; — but we are to do what he hath commanded. — *Nor muſt we pretend to ſerve two Maſters*, that is, *our Lord*, and *our own Inclinations*.

Our Lord is *the Son of God*, and as ſuch *has all Power given Him in Heaven and in Earth*:— He is therefore able to defend us in all Aſſaults of our Enemies; — nor need we fear the Power of any Adverſaries of our Souls.

He was made Man; — he knows, therefore, the *Temptations*, the *Weakneſſes*, the *Miſeries* we are ſubject to; and will pity us, being as willing, as he is able, to help us in all our Diſtreſs, when we call upon him.

By his being obliged to ſuffer Death in the place of Sinners,—we learn how ſad the Condition of Mankind was, ſince the *Juſtice of God* would not be ſatisfied with a *leſs* Sacrifice.—By this alſo we ſee the dreadful Nature of Sin, how diſpleaſing it is to God, and what Puniſhment it muſt have, if it be not repented of.

But then, for our Comfort, we have this Aſſurance, that though our Sins be never ſo great, they cannot be greater than the Price

the

the Son of God has paid for our Pardon, if we do *repent*, and *return* to Duty.

By the *Reſurrection* of Chriſt, and his *Aſcenſion* into Heaven, our Belief in him is confirmed beyond any Doubt;——and he having all Power with God —(for that is the Meaning *of ſitting at his Right-hand*) *he is able to do for us more than we can aſk or think.*

You believe that he died, was buried, and roſe the third Day from the Dead.

Then you are ſure, that *God can raiſe the Dead*; and therefore we hope, both for ourſelves and Friends, that we ſhall live again: —*For them that ſleep in Jeſus, ſhall God bring with him* *.

If God raiſed Chriſt from the Dead, then are we moſt ſure, that whatever He *taught* was true;—whatever He *promiſed*, will be performed; — whatever He *threatened*, will come to paſs:— Otherwiſe God would not have raiſed him from Death to Life; for that would have been to have deceived his Creatures.—

But further, the Belief *of his Return from Heaven to judge the World in Righteouſneſs*, is a moſt powerful Motive to awaken Chriſtians, and oblige them to endeavour to make their *Lives* anſwerable to their *Profeſſion* and

* 1 *Theſſ.* iv. 14.

Belief;

Belief; that their Sins may not riſe up in Judgment againſt them at the great Day of Account.

And will not this awaken you, and make you ſeriouſly prepare for that great Day, by a timely Repentance?

Can you think of Judgment, and *Wrath to come*, and will not this terrify you from following your Sins?

If the Secrets of all Hearts will then be diſcloſed, will not you be afraid to indulge ſuch Thoughts, and ſuch Deſigns, as will not bear the Light, and Judgment of God?

And, above all, conſider, that you muſt then be judged, not as the World judgeth of things, but by the Word of God; by which, therefore, you muſt reſolve to live, and not according to the fooliſh Opinions, and ſinful Cuſtoms, of the World.

Laſtly,——This Belief hath *Comforts*, as well as *Terrors*; for tho' we ſhall indeed be called to a ſtrict Account, yet we are ſure to be heard with Favour, and treated with Compaſſion, if our Caſe will bear it: — For *He* who *knows* our Infirmities,— He that *died* to ſave us, is to be our JUDGE.

In one Word, you may ſee, that the Son of God has given Chriſtians the greateſt Reaſon to love and adore him, that they might have the greateſt Reaſon to obey him, and truſt in him, as their *Lord* and *Redeemer*, and,

and, by doing ſo, by him be made happy for ever.

Ind. 'I am very thankful for what you 'have now told me.—But may I aſk you 'this Queſtion;—If Chriſt has *redeemed* 'Chriſtians, are they not then *ſafe*, and *out* 'of *Danger?*'

Miſſ. Yes, moſt ſurely, if it is not their own Fault.

Ind. 'I wiſh you would explain to me 'what you mean by that.'

Miſſ. It is very true,—*Jeſus Chriſt* has *redeemed* us, and *reſtored* us to the Favour of God. But then it is upon Condition, that ſince we know God, and what he has done for us, we glorify him by our *Deeds*, as well as by our *Words*;—but if Chriſtians will not obey him in their Practice, he deals with *them* as he did with the *Heathens*; he *gives them up to a Mind void of Judgment* *, to follow the Deſires of their own Hearts, by which they will be ruined for ever.

And this is the Reaſon why you ſee ſo many even among Chriſtians,—upon whom neither the *Fear* of an Almighty and juſt God,—nor the *Love* of Chriſt his Son, who has ſaved them, has any Power to keep them in their Duty.—And altho' they have had the Holy Spirit to *direct*, *ſanctify*, and *govern* them, yet him they grieved by their

* *Rom.* i. 28.

wilful

wilful Sins, and forced him to forſake them, ſo *that they commit all Iniquity with Greedineſs* *.

Ind. 'You will now be ſo good as to let 'me know what Chriſtians believe concern-'ing the HOLY GHOST.'

Miſſ. I have already ſhewn, that, before Jeſus Chriſt aſcended into Heaven,—he promiſed his Diſciples to ſend another Divine Perſon, the HOLY GHOST, to ſupply his Place and Preſence with them. — Accordingly, this *Holy Spirit* deſcended upon them in a moſt wonderful manner, and enabled them to ſpeak all Languages, as alſo to remember the Truths which Chriſt had taught, and the Works which he had done, and to write them truly for the Benefit of Mankind.

He alſo aſſiſted and directed the Apoſtles of Chriſt to lay the Foundation of a Society of Chriſtians, which are now ſpread over the whole Earth, and are called THE HOLY CATHOLICK CHURCH, becauſe it conſiſts of Chriſtians of all Nations and Languages, who ought all of them to be holy.

All Chriſtians, thus dedicated to God, are *one Body*, under *one Head*, THE LORD CHRIST; and, as ſuch, are obliged to *hold Communion* one with another, as Members of the ſame Body ought to do.

* *Rom.* i. 28.

To every Member of this Society is promiſed the *Forgiveneſs of Sins*, upon his true Repentance, and Return to his Duty.

To this Church the ſame Holy Spirit has made known, that all Men ſhall *riſe again from the Dead* with their own Bodies, and give Account of their own Works: — And that after this will follow *an everlaſting Life* of Happineſs or Miſery.

Ind. 'Will you, Sir, now be pleaſed to 'make me underſtand, what are the natural 'Fruits of ſuch a Faith, and what ſuch a 'Belief obliges Chriſtians to do?'

Miſſ. Remember then,—That the Holy Ghoſt is he, to whom, with the Father and the Son, all Chriſtians are dedicated in Baptiſm;——that it is this Holy Spirit who is to fit Men for Heaven and Happineſs;—— which he does,—by convincing all ſuch as are *diſpoſed for eternal Life*, and will attend to his holy Motions,—by convincing them, that they are *Sinners*, that, as ſuch, they ſtand in need *of a Redeemer*:—As alſo, by putting into their Hearts *the Fear of God*,—*a Love for his Laws*,—and a *ſerious Concern* for their Souls;— by *reſtraining* them from Evil,—and *changing* their Diſpoſitions from Evil to Good.

Ind. 'But it is plain, Sir, that this Holy 'Spirit doth not thus govern and direct all 'Chriſtians.'

Miſſ.

Miſſ. That is too true;— but then, as I told you before, the Fault is purely in themſelves. — They neglect to uſe the Graces which God has given them, and *then he takes them away* *.—Too many grieve the Holy Spirit by their evil Deeds, and force him to forſake them: —And very many, who are not ſo wicked, do yet never lay Claim to that Promiſe of God, *that he will give the Holy Spirit to them that aſk him* ‡:—Whereas all good Chriſtians do pray for this Holy Spirit, and do find the wonderful Effects and Bleſſing of his Guidance and Aſſiſtance.

And here take notice of a Truth I now tell you, that every Soul of Man is under the Influence either of *good* or *evil* Spirits: — But then theſe *good Spirits* may be provok'd by our evil Lives to forſake us; and then the *evil Spirits* are always ready to take Poſſeſſion of ſuch as they find forſaken of God, and not under his immediate Protection.

Ind. 'And pray, Sir, how is this to be 'prevented?'

Miſſ. Every Chriſtian muſt keep in his Mind the Promiſe he made when he was baptized; and, if he has failed in any thing, he ought forthwith to beg Forgiveneſs of God, leſt, continuing in Sin *wilfully*, he become a *Slave* to *Satan* and his Angels, inſtead of being a *Servant* of God.

* *Matt.* xxv. 29. ‡ *Luke* xi. 13.

I ſhall only mention another Bleſſing which we receive from the Holy Ghoſt, and the Effect it ought to have upon us.——It is from him we have the Holy Scriptures, which are therefore very truly called THE WORD of GOD;—and THE WORD OF OUR SALVATION.— Theſe *Scriptures*, therefore, every one who would continue in the Favour of God, muſt *read*, or *hear* them read, with the greateſt Reverence and Attention.

Ind. 'I deſire you will explain more particularly what you mean by THE HOLY 'CATHOLICK CHURCH,— and THE COMMUNION OF SAINTS.'

Miſſ. The Church is called *holy*, becauſe every Member of that Society obliges himſelf, by the gracious Aſſiſtance of God, *to be holy*. He that is not ſo, or does not immediately repent, and become ſuch, is but a *rotten* Member, and is in Danger of being *cut off*.

As to the *Communion of Saints:* — As every Perſon owes ſomething to the Society of which he is a Member, ſo eſpecially in the Society of Chriſtians, every one is bound, by the Laws of the Goſpel, to uſe the Talents and Advantages, which God has given him, whether of *Learning*, or *Power*, or *Riches*, for the Good of the whole Body:— To pray for them;—to aſſiſt thoſe that are in Want;— to inſtruct the Ignorant, and them

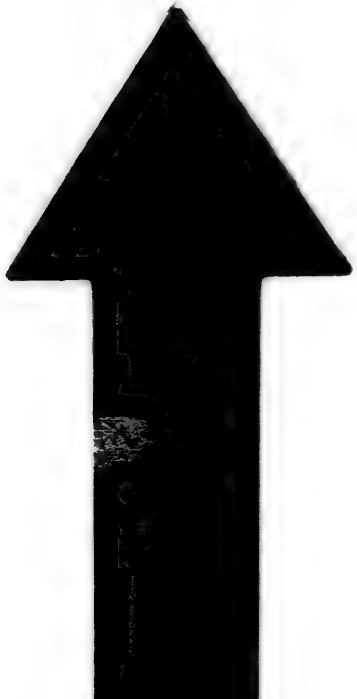
them that are out of the Way; — *and to ſtudy the things that make for Peace, and for mutual Edification* *.

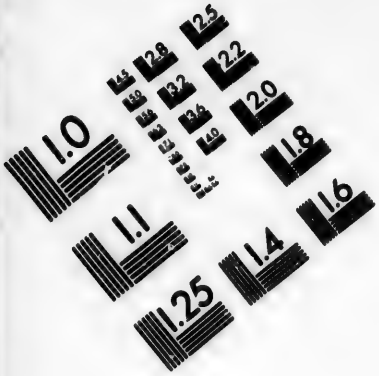
Ind. 'You told me before, that in the 'Church of Chriſt there is a Promiſe of 'THE FORGIVENESS OF SINS.'

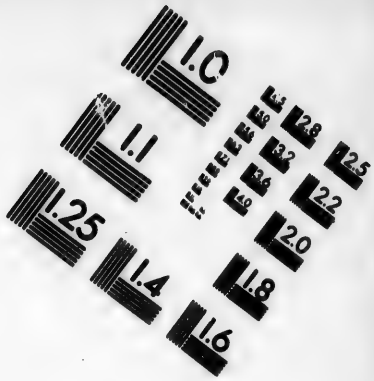
Miſſ. And a mighty Bleſſing ſure it is,— That Men, who on account of their many Sins are liable to the Diſpleaſure of God,— may be aſſured, that in the Church of Chriſt they will obtain *the Forgiveneſs of their Sins* upon moſt merciful Conditions; — upon a true Repentance, and Return to their Duty; —and a ready Diſpoſition to forgive others, as they themſelves do hope for Forgiveneſs from God.

THE RESURRECTION OF THE BODY, and AN EVERLASTING LIFE AFTER DEATH — Theſe are Truths which Jeſus Chriſt has made known to his Church: — And they are as certain as God himſelf is true. And that they may make the greater Impreſſion upon your Heart, I will repeat to you the very Words of Chriſt: —— 'The Hour is 'coming, in which all that are in the Graves, 'ſhall hear his Voice, and come forth; they 'that have done Good, unto the Reſurrection 'of Life; and they that have done Evil, 'unto the Reſurrection of Damnation ‡.'— So that all Chriſtians who know this, may

* *Rom.* xiv. 19. ‡ *John* v. 28, 29.







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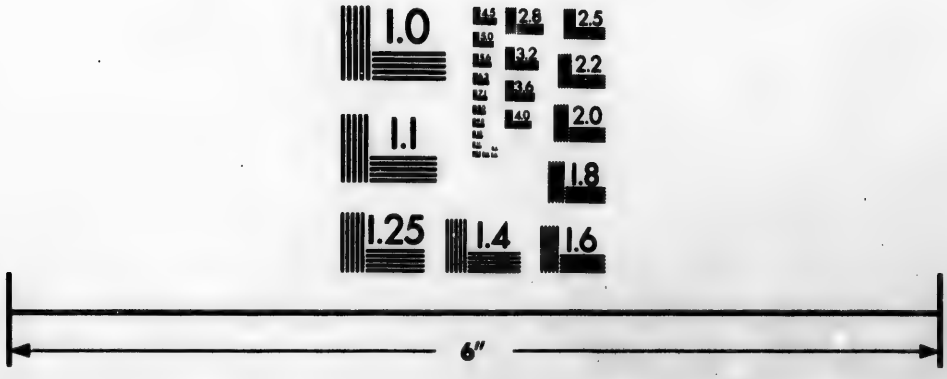

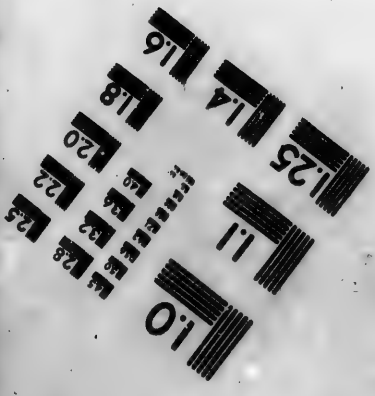

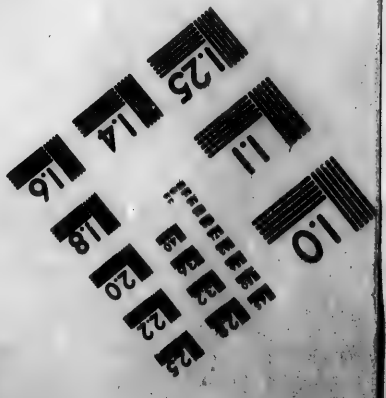

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be assured, that this Life is the only Time to choose *where* and *what* they are to be for ever; and may learn not to trifle away that precious Time, which is chiefly allowed them to prepare for Eternity.

Ind. 'Well, Sir, I see plainly the Reason 'why every one who desires to be a Chri-'stian, should believe these Truths.'

Miss. These things are true, and will at last be found to be so, whether Men believe them or not. — And if any Man is lost for ever, for want of giving Credit to them, or for not considering them, it will signify little whether he was called a *Christian*, or an *Heathen*.

Ind. 'Indeed one would wonder, that so 'many Christians, who know these things, 'can be so easy, and so careless of their Sal-'vation.'

Miss. Be you careful for yourself, and continue so, when you are a Christian.— In the mean time, I tell you again,— the true Reasons, why so many among Christians forget the Promises they made at their Baptism, are these:—Through the Corruption of Nature they fall into Sin;—they do not what they ought to do, that is, *repent and turn to their Duty immediately*;—and continuing in Sin, *these Truths* are *uneasy* to them, because they put them in mind of their Ingratitude to *the God*, who made them;—to GOD

THE

THE SON, who died for them;—and to GOD THE HOLY GHOST, whom they had griev'd by obſtinately perſiſting in a vicious Courſe of Life.—They will not conſider, that *without Holineſs*, i. e. without keeping the Commands of God, and doing his Will, no Man can be ſaved; and, beſides this, theſe Truths put them in mind of an *endleſs Life of Happineſs*, which they are not diſpoſed to prepare for,—and of a *miſerable Eternity*, which they have Reaſon to fear above all things:—Therefore they *ſtrive to forget* the Truths they have known and believed;—and if the Goodneſs and Long-ſuffering of God does not lead them to Repentance,—'Theſe Articles of their Faith will be the Articles of 'their Condemnation.'

Ind. 'I am convinced, Sir, that theſe 'Truths are moſt powerful Motives, where 'they are known and believed, to oblige 'Men to keep the holy Will and Commands of God, and to walk in the ſame all 'the Days of their Life:—Which you told 'me was another Part of that Promiſe which 'Chriſtians make at their Baptiſm, and which 'I hope you will explain to me when I come 'again.—

Miſſ. That I will gladly do.—And for *your Part*, I exhort you to beg of God to confirm your Faith in him, and in his Son Jeſus Chriſt, and cauſe it to bring forth in you

you the Fruit of good Living, *to his Glory*, and *your own Salvation.* Amen.

The PRAYER.
For Faith *and* Obedience.

ALmighty and ever-living God, give unto me the Increaſe of Faith, Hope, and Charity; and that I may obtain that which Thou doſt promiſe, make me heartily believe what Thou haſt revealed; and love and practiſe that which Thou doſt command; through Jeſus Chriſt thy Son, the Author and Finiſher of our Faith. *Amen.*

DIALOGUE XIII.
The COMMANDMENTS OF GOD *practically explained.*

PART I.

Indian.

'YOU told me, Sir, that my believing 'the Truths of the Goſpel will not 'qualify me to be made a Chriſtian, unleſs 'I promiſe to obey the Will of God, and 'endeavour to keep his Commands.'

Miſſ. I told you the Truth: — For although we firmly believe, that it is only on the account of what his Son Jeſus Chriſt has done

done and ſuffered for us, that God will pardon our Sins, and receive us into Favour;—yet it is on this Condition, that we repent and forſake our Sins, and obey his Commands.

Ind. 'I hope you will continue your kind 'Inſtructions, and let me know what his '*Will* and *Commands* are.'

Miſſ. We learn from the Holy Scriptures, that when all Nations had loſt the Knowlege of the true and only God, and the Way of worſhiping him, which he had appointed, it pleaſed him to make himſelf and his Will known again, at firſt to one Man, whoſe Name was *Abraham*, and afterwards to his moſt numerous Poſterity, after he had convinced them, that he was the true and only God, by many amazing *Miracles* and *Judgments* upon their Oppreſſors, and by delivering them out of a moſt cruel *Bondage* and *Slavery*.—After which, in order to preſerve this Knowlege among them, and to keep them from being corrupted, he gave them certain Commands, in a manner ſo *dreadful*, ſo *wonderful*, and ſo *aſtoniſhing*, that they could not but be convinced, that they were the Commands of an *all-powerful* God, in diſobeying of whom they were ſure of expoſing themſelves to the greateſt Puniſhments.

Ind.

Ind. 'You will be pleaſed to let me know 'theſe Commands.'

Miſſ. They were Ten in Number.—The firſt of which was this:

I. I am the Lord thy God---- Thou ſhalt have none other Gods but me.

The Deſign, you ſee, of this Command was,—to reſtore and preſerve the Knowlege of the true God; he having a Right to be *honoured*, *feared*, and *loved*, as the Author of all the Good we enjoy or hope for;—by which therefore we are forbidden to expect our Happineſs from any other, or *place our Dependence on*, or *fear* the Power of any other Being in Heaven, or on Earth.

The full Import of the Firſt Command is—That we ſhould have the LORD for our GOD; and that we ſhould have no other beſides him.

Ind. 'What is it to have the Lord for our 'God?'

Miſſ. It is to *think* of him, and to *worſhip* him, as God.

Ind. 'How ought we to think of God?'

Miſſ. As of an *Eternal* and *All-perfect* Being, the *Maker* and *Preſerver* of all Things, and our moſt Gracious and Merciful

ful *Father* in and through his *Son Jeſus Chriſt our Lord.*

You are forbidden by this Law to depend upon *yourſelf*, upon your own *Labour* and *Care* for *Proſperity*; — upon your *Friends* for *Security*; upon your *Wealth* for *Happineſs:* For theſe are Bleſſings, *only* when God is pleaſed to make them ſo.

You are, by this Command, forbidden to *murmur* at God's Dealings with yourſelf or others; *for he is Lord of All.*

Ind. 'What is *commanded* in this Law?'

Miſſ. You are hereby commanded to live always *as in the Sight of God*;—To pray for his Bleſſing, in *publick* and in *private*, upon every thing you undertake;— And to give him Thanks for all his Favours; — And to do all this with the *Heart*, as well as the *Body*;—For whatever you *ſpeak* or *think*, is known to Him.

Ind. 'What is the other thing propoſed 'to us in this Commandment?'

Miſſ. You are forbid having any other, beſides the LORD, for your GOD.

Ind. 'Is there any other God, beſides the 'LORD?'

Miſſ. — No, there is not; nor does this Commandment at all ſuppoſe that there is. But, when theſe Commandments were delivered, the World generally *believ'd* in, and worſhiped, OTHER GODS beſides the LORD, who

who was almoſt utterly forgotten by them.—And therefore it was highly neceſſary, that the *Great God* of Heaven and Earth ſhould, in the firſt place, caution his People, and, in them, all future Generations, againſt this Folly, Impiety, and Idolatry.

This following was the *Second Command:*

II. Thou ſhalt not make to thyſelf any graven Image, nor the Likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth: Thou ſhalt not bow down to them, nor worſhip them; for I the Lord thy God am a jealous God, and viſit the Sins of the Fathers upon the Children unto the third and fourth Generation of them that hate me; and ſhew Mercy unto Thouſands, in them that love me, and keep my Commandments.

Ind.

Ind. 'You will be ſo good as to let me 'know the Meaning and Reaſon of this 'Command.'

Miſſ. You muſt know then, through the Suggeſtions of the *Devil*, moſt Nations had been led into a vile Cuſtom of repreſenting and worſhiping God by Images; by which they came to have mean and unworthy Thoughts of the Divine Majeſty, as if he were like any of his Creatures.

Now, by this Command, God has forbid all that love and fear him, even to attempt to repreſent him by any Image or Picture, or to worſhip him before ſuch; and this on pain of his moſt high Diſpleaſure upon them, and their Poſterity, who ſhall diſobey this Command;—promiſing an eſpecial Bleſſing to them, and their Children, who ſhall take care to worſhip him as he has commanded.

Ind. 'What is the *Poſitive Duty* required of us in this Commandment?'

Miſſ. You are to *worſhip God*, after a Manner ſuitable to his Spiritual Nature; —*God is a Spirit, and they that worſhip him muſt worſhip him in Spirit and in Truth**:— That is to ſay—with *Sincerity*, *Love*, and *Purity of Heart*;— with the *Inward* Devotion and Fervor of the Mind, without which the *Outward* Exerciſes of Prayer and Adoration will be of no Worth.

* *John* iv. 24.

Ind. 'Doth the Command afford any 'further Inſtruction?'

Miſſ. Yes.— It ſhews us, That the Piety of Parents ſhall be remembered for the Good of their Children, to many Generations:

That the beſt Portion Children can receive from their Parents, is God's Bleſſing:

And that ſuch Parents as are not careful to love God, and to keep his Commandments, do leave Calamities to their Poſterity.

The *Third Command* is this:

III. Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs, that taketh his Name in vain.

The Intent of this Command is, —— to preſerve the great Regard, which all Men ought to have for God, forbidding them to ſpeak of him, or even to uſe his holy Name, without Fear and Conſideration.

Ind. 'What are the neceſſary Occaſions 'which Men have to make uſe of the Name 'of God?'

Miſſ.

Miſſ. Firſt, when they worſhip him, which they ſhould ſtrive to do with Reverence and Attention.—— Secondly, when by a lawful Authority they are obliged to take an Oath. ——And laſtly, when they ſpeak of God, or of any thing that belongs to him, upon any ſerious Occaſion.

Ind. 'Why are People obliged to take an 'Oath before a Magiſtrate?'

Miſſ. It is to put an End to Strife amongſt Men; — it being God's Pleaſure, that the Truth ſhould appear, and Juſtice be done to every one. — Now the likelieſt Way to come to the Truth is this, — To put Men in mind, when they are going to ſwear, — That they are in the Preſence of that Great God, who has declared,—*That a Curſe ſhall enter into the Houſe of him that ſweareth falſly by his Name, to conſume it* *. Which is, ſure, ſufficient to oblige every Man, who believes and fears God, to ſpeak the whole Truth, and nothing but the Truth, as they hope to eſcape that Curſe, and God's Vengeance. — As for thoſe who out of an evil Cuſtom do *ſwear* or *curſe*, *blaſpheme*, or ſpeak lightly of God, ſuch Perſons have no other Choice, but *Repentance* and *Amendment*, or *Damnation*.—And where theſe Sins are become common, and are not puniſhed,

* *Zech.* v. 4.

that *Nation* and *People* may expect *publick* and *heavy* Judgments to fall upon them *.

Ind. 'What is the Meaning of that Expreſſion, *The Lord will not hold him guiltleſs?*'

Miſſ. The Meaning is, that this Sin ſhall certainly be puniſhed, and more than Words can expreſs; however common it is, and little regarded.

Ind. 'What are we commanded in this Law?'

Miſſ. To ſpeak of *God*, and of *religious* Matters, *after ſuch a ſerious manner*, that People may learn to have devout and reverent Thoughts of Him, and his Service.

We come now to the *Fourth Command:*

IV. Remember that thou keep holy the Sabbath-Day: Six Days ſhalt thou labour, and do all that thou haſt to do; but the Seventh Day is the Sabbath of the Lord thy God; in it thou ſhalt do no manner of Work, thou, and thy Son, and thy Daughter, thy Man-

* *Jer.* xxiii. 10. *Mal.* ii. 2.

ſervant,

ſervant, and thy Maid-ſervant, thy Cattle, and the Stranger that is within thy Gates;---for in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh Day: Wherefore the Lord bleſſed the Seventh Day, and hallowed it.

Ind. 'You will be ſo good as to ſhew 'me the Reaſon and Intent of this Com-'mand.'

Miſſ. Remember what I told you before, — That after God had made this World in Six Days, and Man the Governor of it, he ordained, by a perpetual Law, That the *Seventh Day* ſhould be ſet apart, and kept holy, in Memory and Honour of him, the Creator and Maker of all Things.

Now, in Proceſs of Time, this Command, thro' the Corruption of Man's Nature, became neglected, and the true God forgotten, and Wickedneſs and Idolatry increaſed every where, which is the miſerable Caſe of very many Nations to this Day.

But when God ſeparated the People of *Iſrael* from the reſt of the Nations, he renewed this Command, ſo that the Knowlege of the true God has been preſerved among them thro' all Ages.

Ind. 'Do Chriſtians obſerve that Day?'

Miſſ. Chriſtians do, according to the Deſign of the Law, obſerve One Day in Seven, which we call *the Lord's Day*, becauſe on that Day the Lord Chriſt our Redeemer roſe from the Dead.—Since which Time all good Chriſtians do or ſhould lay aſide all worldly Buſineſs, Cares, and Pleaſures, and meet together — to give publick Honour to God, to *acknowlege* his *Power*, *Wiſdom*, *Juſtice*, and *Goodneſs*,— to *praiſe* him for the *Bleſſings* he has given them, — and to *pray* for the *Bleſſings* they want.

Ind. 'Are all bound to obſerve this 'Day?'

Miſſ. Yes — all that can be ſpared from the NECESSARY Buſineſs of the Family.

Children,—That they may learn their Duty, and from their Infancy to fear God.

Servants,—That they may not forget, that they have a Maſter in Heaven.

And the *very Beaſts* are to reſt, unleſs Neceſſity requires it to be otherwiſe, that the WHOLE CREATION may rejoice in the Mercies of God.

Ind.

Ind. 'Why is it ſaid—*Six Days* ſhalt thou 'labour?'

Miſſ. To put us in mind, that it is God who gives us *all our Time:*

That we are fallen from a State of Happineſs, and muſt labour for our daily Bread:

Laſtly, —That it is purely by God's Permiſſion, that we *proſper* in our daily Labours;—That therefore we ought to ſerve him truly all our Days.

Ind. 'How is the Lord's Day profan'd?'

Miſſ. By neglecting to go to the Place where the *Great God* is *publickly* worſhiped; by not meditating upon, and recollecting in *private*, what we are taught, or pray for, in *publick*; — by *Idleneſs*, — unneceſſary *Buſineſs* and *Journeys*;—and by vain *Sports*, unbecoming the *Serioufneſs* of the Day, and of Chriſtianity.

Ind. 'It is well, if too many Chriſtians 'will not think this a hard Command, and 'neglect it, when they muſt loſe ſo much 'Time, in which they might increaſe their 'Wealth, or enjoy their Pleaſures.'

Miſſ. They muſt be Chriſtians of very little Knowlege and Faith; — and do not conſider the Power and the Promiſes of God, and *of his Son**, to make them ſufficient Amends for the Loſs of their own and their Servants Labour. And the Reſpite of One

* *Matt.* vi. 33.

Day

Day in Seven would enable their *Servants* to perform the Buſineſs *of the other Six Days* with more *Chearfulneſs* and *Vigour*.

Theſe Four Commands have reſpect to *God*, and the Honour due to him.—The *Six following* concern our *Neighbour*, and the *Peace* and *Welfare* of the *World*, and of *Mankind*.

Ind. 'You will be pleaſed to let me know 'what they are.'

Miſſ. Remember what I have told you; and the next Time you come, I will explain to you the reſt of the Commands.

The PRAYER.

O GOD, who alone art worthy of our Love, give me Grace that I may never forget Thee, nor thy glorious Perfections; but that I may ſerve Thee according to thy Word, in Sincerity and godly Fear;—That I may never mention thy ſacred Name without Reverence;—That I may not ſpend thy Holy Day in Vanity and Idleneſs, nor in a cuſtomary Attendance at thy Houſe only;—but that I may ſerve Thee with my Heart, as well as with my Body, thro' Jeſus Chriſt our Lord. *Amen.*

DIA-

DIALOGUE XIV.

PART II.

Indian.

'I Am come to desire you to explain to 'me those Commands that relate to my 'Duty to my *Neighbour.*'

Missionary. The *Fifth Command* is this:

V. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

Ind. 'I beg you will explain these Com-'mands to me, and let me know the Design 'of them.'

Miss. The Design of this *Fifth Command* is,—To teach us, from our very Childhood, to shew *Honour* and *Obedience* to our Parents; that when we grow up, we may know how to respect and honour all who are our Betters; — that *Subjects* may honour their *Governors*;—*Servants* may obey their *Masters*; and all may love and esteem their Spiritual *Pastors* and *Teachers*.— And the *Peace* and *Good* of the World do so much depend on this,

this, that God for Encouragement hath promiſed an eſpecial Bleſſing to ſuch as ſhall obſerve it faithfully.

Ind. 'Why is the Duty of Children to 'their Parents only mentioned?'

Miſſ. Becauſe that is a Duty *firſt* learned, and *beſt* underſtood: — *Children* very naturally *love* their *Parents*, and are generally kept in Subjection by them; and therefore when they are commanded *ſo to honour* Others, as they do their Parents, they eaſily know what That meaneth, and will more readily pay the Duties owing *to all their Betters*.

Ind. 'How muſt I *honour* my *Father* and 'Mother?'

Miſſ. You muſt in all lawful things chearfully ſubmit to them, be careful not to grieve them by ſtubborn or evil Courſes: — You muſt ſhew them all due Reſpect, and thankfully acknowlege their Kindneſs to you; — *bear* with their Infirmities, — *hide* their Failings, — ſupply their Wants, — and pray for their preſent and everlaſting Happineſs: — Which if you do, in Obedience to the Command of God, you may expect to live to be a happy Parent yourſelf.

Ind. 'What would then be my Duty?'

Miſſ. The Duty of Parents is, to bring up their Children in Obedience, and in the Fear of God; — To take care, that they be inſtructed

ſtructed in true Religion;—To *provide* for them by all lawful Ways;—To correct them when they ſay or do any thing amiſs;—To be *Examples* to them of *Piety*, *Sobriety*, and *Diligence*;—And, laſtly, to *bleſs* them, and *pray* for them.—All which—*Parents* will be careful to do, if they conſider what a dreadful thing it will be, ſhould their Children be miſerable in *this* World, and the *next*, thro' their Negligence.

Ind. 'What is the Duty of *Servants?*'

Miſſ. The Duty of Servants is, to be obedient to their Maſters, *diligent* in their Buſineſs;—*Not with Eye-ſervice, as Men-pleaſers*;—But to uſe the ſame Induſtry and Integrity, in their Maſter's Abſence, as they would do, if he was preſent with them;—to be as careful of their Maſter's Goods, as if they were their own;—Neither *waſting* them, nor ſuffering *Others* to do ſo;—To be no *Tale-bearers*; but, above all, to be *honeſt*, not only for *Conſcience*, but for *Credit*'s ſake;—*Deceit*, and *Pilfering*, and *Stealing*, being abominable Qualities, never forgotten by others, and very hardly left off by thoſe that give Way to them.

Ind. 'What is our Duty towards them 'that have the Rule and Government over 'us?'

Miſſ. Your Duty is to obey them, not only for Fear of Puniſhment, but for Con-

ſcience-ſake * ;—Not to ſpeak Evil of them, but to ſhew them all becoming Reſpect ;—And to pray that God may bleſs them, and make them Inſtruments of great Good to the World.

For Men in Authority, fearing God, are a great Bleſſing ;—*Their Duty* being to keep the People in *Peace* and *Quietneſs* ;—To *defend* the *Perſons* and *Rights* of honeſt Men ;—To *puniſh* the *Unruly* ; — To *adviſe* them that have no Counſellors ; —— And in all things to promote the Glory of God, and the Welfare of all below them.

Ind. ‘ What is the Duty of People to their ‘ *Miniſters* and *Paſtors?*’

Miſſ. To reſpect them †, for their *Maſter*'s ſake, and for their *Work*'s ſake. Your Duty it is to attend at the publick Service of the Church, and hearken to their Inſtructions ;—That God may bleſs their Labours.

For it is their Buſineſs and Duty, to ſtudy all Ways of *teaching* you *how you ſhould walk and pleaſe God* ;——To *reprove* you when you do amiſs ; -- To *pray* that you may do well ;—To be *wholſome Examples in Word* and *Deed* :—And they have much to anſwer for, if they are not ſuch.

Ind. ‘ Whom elſe muſt I honour ?’

* *Rom.* xiii. 5. 2 *Pet.* ii. 10. † 1 *Theſſ.* v. 13.

Miſſ.

Miſſ. All that are your Betters, by reaſon of their greater *Age*,—their *Learning*,— their *Places* and *Stations*, — to whom you muſt ſhew a juſt Regard.

And it is their Duty, not to be *high-minded*, but to be *grave*, *courteous*, *eaſy* to be ſpoke to, and ready to help all that want their Aſſiſtance.

Ind. 'What is the Meaning of the Promiſe which God hath made to ſuch as 'keep this Command?'

Miſſ. That God will bleſs them in the Way they ſhall go, which will be a Means of *prolonging* their Lives: — On the contrary, —*He that deſpiſeth his Father and Mother, the Ravens ſhall pick out his Eyes** ;— that is, He ſhall act as fooliſhly, as if he were *indeed blind*.

VI. Thou ſhalt do no Murder.

This is the *Sixth Command* ; — and is intended to ſecure the *Life* of every Man from the *Malice*, *Revenge*, and *Violence* of others. — This is a *Sin* moſt odious to God, and a ſure Vengeance has been obſerv'd to follow thoſe who ſend Men out of the World, by a violent Death, ſooner than God and Nature intended. — And for the ſame Reaſon we are not to ſhorten Mens Lives by *Oppreſſion*, *In-*

* *Prov.* xxx. 17.

juſtice, or *evil Dealings*; —for a Man may be *murder'd*, and his Heart *broken*, *by theſe*, as well as by *Violence*; —as alſo by *Intemperance*, *Gluttony*, and *Drunkenneſs*.—By theſe we may ſhorten our own, or other Peoples Lives, which we are forbid to do by this Command.

Self-murder is alſo forbid by this Command; for conſider, *That the Great God, the Maker of all Things, has aſſumed to Himſelf the Power and Lordſhip of Life and Death*.—'I 'kill, and I make alive *.' —'Tis God ſends us into the World, and *He* expects, that we ſhould wait His Will, to ſend us out of it.—He has the only Right to determine the Time of our Continuance in it, and when we ſhall remove out of it: —And it is a groſs Invaſion of that *Divine Right* and *Prerogative*, for us to appoint the Time for ourſelves, without His Order, and contrary to the Rules He has given us for our Government. —As this Action is highly criminal in the Sight of God, ſo *remember*, that whoever is ſo hardy as to commit it, ſends himſelf out of the World, with the Guilt of a wilful Sin. —And a *wilful Sinner*, *thus dying impenitent*, *has no Hopes of Salvation*: And this is a dreadful Conſideration.

There are ſeveral other Practices, too common in the World, which have a Tendency to this Sin of Murder, and which, in ſome

* *Deut.* xxxii. 39.

meaſure,

measure, partake of the *Guilt* of it, tho' the Sinner himself does not intend Violence against his own Life: Particularly that *pernicious* and *fatal* Custom of drinking SPIRITUOUS LIQUORS, which kills, every Year, *many Thousands* of the *lower* Part of Mankind. This is a Practice which you must abhor, as you would do *Poison* itself; for so it actually is in its Consequence. It is highly to be wished, that the GOVERNORS of every Country would have a strict Eye to the bold Encroachments of the terrible Destroyer, *by which so many make themselves away*, and remove it out of the Reach of the *laborious*, *industrious*, and *useful* Part of Mankind.

VII. Thou shalt not commit Adultery.

This is the *Seventh Command.* In order to understand the Reason of this, you must know, that God, at the Beginning of the World, did appoint *Marriage*, for the Increase of Mankind, and for the Society, Help, and Comfort of a Man and his Wife. — Now you cannot but observe the great Goodness of God in commanding, on pain of his Displeasure, That neither the Man, nor his Wife, should be unfaithful to the Marriage-bed; — which would occasion infinite Troubles and Calamities in Families, and, after all, a very bitter Repent-

ance, or Damnation. — By virtue of this Command we are likewiſe bound to abſtain from *Fornication*, and from all manner of *Lewdneſs*, *Wantonneſs*, and *Debauchery*; from all *laſcivious* Actions, *immodeſt Words*, and *impure Deſires*, and whatever elſe has any Tendency toward the heinous Vices of *Whoredom* and *Adultery*.

VIII. Thou ſhalt not ſteal.

This is the *Eighth Command*: — And is intended by a Righteous God, to ſecure to every Man what is his own; — He having declar'd, *That a Curſe ſhall enter into the Houſe of a Thief and a Robber, even to conſume it* *; and, which is worſt of all, ſuch Perſons muſt not expect to go to Heaven, but to Hell.

Ind. 'How is this Command further 'tranſgreſs'd?'

Miſſ. Not only by *Theft*, which is a baſe Vice, and openly abhorr'd; — but by *Oppreſſion*, *Deceit*, *Concealing* of found Goods, — *reciving* Goods knowing them to be ſtolen; — *defrauding* the Publick by Running of Goods, and buying or receiving ſuch as we know are run, and for which the King's Cuſtom is not paid; — *wearying* Men out of their Rights by vexatious *Law-ſuits*, by *Power*, *Intereſt*, *Bribery*, or *Craft*; — which

* *Zech.* v. 4. 1 *Cor.* vi. 10.

are

are Crimes too often committed by those who never expect to be punish'd for the Breach of this Command; and yet God is most surely *the Avenger of all such* *.

Ind. 'What is required of us, that we 'may keep this Law?'

Miss. It is your Duty to be *diligent* in your Calling, that you may be able to live without taking unlawful Ways; to be careful of what God has given you, lest, having vainly or wickedly thrown it away, you be tempted to live by Deceit:

To be contented with your Condition, believing, *That better is a little with Righteousness, than great Revenues without Right* †:

Lastly, To depend upon God's Providence, which takes care of all Creatures, and will certainly reward the *honest poor Man*, who chooses to *beg*, if he cannot labour, rather than steal.

Ind. 'What is the Duty of one who is 'sensible of his Sin, and sorry that he hath 'broken this Law?'

Miss. He must confess his Sin unto God, and, if he can possibly do it, *he must make Amends to the Person he has wrong'd* §.

And this is that which makes THIS SIN so very hard to be repented of; because, thro' *Shame* or *Stubbornness*, People will not make

* 1 *Thess.* iv. 6. † *Prov.* xvi. 8. § *Levit.* vi. 2. *Ezek.* xxxiii. 15.

RESTITUTION of what they have got by *Fraud* or *Violence*; — and yet they hope to be ſaved: *But this is the Hope of Hypocrites, which ſhall periſh* *.

IX. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

This is the *Ninth Command:* — And whoever conſiders the Miſchiefs Men are capable of doing to the *Lives* and the *Eſtates* of their Neighbours, by *falſe Oaths*, muſt ſee how kind and good God has been to Men, to forbid, on pain of his Diſpleaſure, ſuch Sins as theſe, which are the Occaſion of ſo much Sorrow and Loſs to the unhappy Sufferers.

Ind. 'Is any thing more forbidden, than 'the being a falſe Witneſs?'

Miſſ. Yes: You are hereby forbidden to ſay any thing of other Men, which may hurt them, unleſs it be with an honeſt Deſign, to bring them to *Repentance*, or to hinder them from doing greater Miſchiefs to others.

Therefore to *invent* Stories, to *add* to them, and *to ſet them abroad*; To encourage *Tale-bearers*; — To give Men *ill Names*; — To publiſh *their Infirmities*; — To make their Faults *worſe* than they are; are all condemn'd by this Law, and in many other

* *Job* viii. 13.

Places

Places of the Holy Scriptures; — as the very *Work of an evil Spirit**, as the Deſtruction of all good Neighbourhood, and Chriſtian Charity.

This Sin proceeds from a baſe Diſpoſition; — ſome People love Miſchief, and are pleas'd, the more there is of it in the World: —— Sometimes from a *buſy Temper*; from *Pride*; from *evil Deſigns*: — And *ſometimes People do it for Diverſion*.—But from whenceſoever it proceeds, it is a Sign of a very evil Heart, to ſpeak ill of others, as if ſuch Men *had no Faults of their own*; to jeſt with a Man's good Name, *which is more valuable than his Eſtate*†; — To ſet Friends *at Variance*, and to diſturb the *Peace* and *Happineſs* of Families: — And therefore *Revilers* are reckon'd amongſt thoſe, that, without Repentance, *muſt not go to Heaven*§.

X. Thou ſhalt not covet thy Neighbour's Houſe; thou ſhalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is his.

* *John* viii. 44. † *Prov.* xxii. 1. § 1 *Cor.* vi. 10.

This

This is the *Tenth* and *laſt of theſe Commands.* —Now the gracious Deſign of God, in this Command, is *to lay a Reſtraint* upon the very *Deſires* of our Hearts, which are all known to him, forbidding us to *covet*, that is, to ſet our Hearts upon, that which is another's Right, and which he is not willing to part with ;— for an *unjuſt* Deſire, thro' the Temptation of the Devil, has too often been followed by an *unjuſt* Attempt to get what we deſire, either by *Fraud* or *Violence.* —So kind is God in putting a Stop to the very Beginning of Sin, *which is in the Heart**.

Ind. 'What does this Law require?'

Miſſ. That you keep your Heart with all Diligence, becauſe out of it proceedeth all manner of Wickedneſs. 1 Kings xxi. Prov. iv. 23.

That you be contented with your own Lot, as that which is appointed you by a wiſe and juſt God.

Laſtly, — That you ſet God always before you, who ſeeth the very Secrets of your Heart, and will puniſh all its ſinful Luſts and Appetites.

Ind. 'I am convinced, Sir, of the Truth 'of what you told me before,—That theſe 'Commands of God are *holy*, *juſt*, and *good*, 'and neceſſary to keep the World in Order.'

Miſſ. But I muſt tell you beſides, — That *by theſe Commands*, as they have been ex-

* *Matth.* xv. 19.

plain'd

plain'd by Jeſus Chriſt, and his Apoſtles, we muſt all be *judg'd* at the laſt Day to Happineſs or Miſery; theſe, ſo explain'd, being the Foundation of the Duty which Men owe to *God*, to their *Neighbour*, and to *themſelves*.

Ind. 'Are theſe Duties hard to be under-'ſtood and remember'd?'

Miſſ. You ſhall judge yourſelf, when I have repeated them to you, which I will do the next time you come to me.

The PRAYER.

OPEN my Eyes, O Lord, that I may ſee that thy Law is holy, juſt, and good, and that I may keep it with my whole Heart; — that I may love and honour all thoſe whom thy Providence hath made my Betters; — That I may do Violence to no Man; — That I may abhor all unchaſte Deſires, Words, and Actions; — all Deceit and Oppreſſion; ——— all the Evils of a lying Tongue, all covetous Deſires, and firſt Beginnings of Luſt.

Lord, have Mercy upon me, and write all theſe Laws in my Heart, I moſt humbly beſeech thee. *Amen.*

DIALOGUE XV.

Duty towards God explained.

Indian.

'THE laſt time I was here, you pro-
'mis'd to explain to me what was my
'Duty to GOD.'

Miſſionary. Your Duty to *God* is,

To believe in him, to fear him, to love him, with all your Heart, with all your Mind, with all your Soul, and with all your Strength: to worſhip him, to give him Thanks, to put your whole Truſt in him, to call upon him, to honour his Holy Name, and his Word, and to ſerve him truly all the Days of your Life.

Now this ſhould be fix'd ſtrongly in your Memory, ſo as never to be forgot; and it will direct you, on all Occaſions, how to live ſo as to pleaſe God: — Theſe Words often repeated, and imprinted upon your Memory,

Memory, will alſo awaken your Conſcience, when at any time you do amiſs, that you may repent, and amend, and obtain Forgiveneſs of your Sin, thro' God's infinite Goodneſs and Mercy.

Ind. 'Is a Chriſtian's Duty hard to be 'underſtood?'

Miſſ. By no means; — Religion being the Buſineſs of all Men. — *A plain Man*, if he is well diſpoſed, may know his Duty, and be able to perform it, as well as the greateſt Scholar.

Ind. 'This is a comfortable Truth: Pray 'make me ſenſible of it.'

Miſſ. Do not you ſee, that all neceſſary Knowlege lieth in a very narrow Compaſs? — YOUR DUTY TO GOD, — and TO YOUR NEIGHBOUR, is contain'd in a few Words, very eaſy to be *underſtood* and *remembered*, where People truly believe in God, and heartily deſire to be ſaved.

Ind. 'Then I truſt I ſhall not periſh; 'for *I do believe in God*, — and I heartily 'wiſh to be ſaved.'

Miſſ. You muſt not be deceived in a Matter of ſo great Moment. — It may be you *do not believe in, nor fear, nor love God with all your Heart*, though you are perſuaded you do.

Ind. 'Can you, Sir, direct me how to know 'for certain, when I do, or do not my Duty?'

Miſſ

Miſſ. You muſt conſult your Life to know this, — and compare your Way of Living with theſe Rules of your Duty.

Ind. 'I wiſh you would ſhew me how, 'by ſome Inſtances.'

Miſſ. Your *Duty is* to believe in God; — that is, — to keep theſe great Truths in your Mind, — That God is moſt *Powerful*, moſt *Holy*, *Juſt*, *Merciful*, and *Good*; and that none of our *Thoughts*, *Words*, or *Actions*, can be hid from him; — that therefore his Diſpleaſure is more to be fear'd than all things; — and that his Love and Goodneſs to us require all poſſible Acknowlegements on our Part.

Now you will very eaſily ſee, that you do not fear God as you ought, if you are more afraid of *Men* than of *God*; — or if you wilfully do any thing which he has *forbidden*, or which you know will *diſpleaſe* him; —or laſtly,—if you do not immediately *repent* when you have done amiſs, and *return* to your Duty. — Nor muſt you ſay, that you love God, — if you do not often think of him, of his *Mercy* and *Goodneſs*, and of the *Happineſs* he has promiſed to them that love him; — if you do not take Delight in doing what you believe will pleaſe him — rejoice to ſee him obey'd and honour'd, and be troubled to ſee him diſhonour'd, by his own Creatures.

Again,

Again, You will not ſay, that you *truſt* in God, if you are not well pleaſed with his Providence, ſo far, at leaſt, as chearfully to ſubmit to what his infinite *Wiſdom* and *Goodneſs* order as the very beſt for you, and for all others.

You will not imagine, that you *worſhip* God as you ought to do, if you content yourſelf with having an high Eſteem for him in your Heart, without paying him the Honour due unto his Divine Majeſty, both in your *ſecret Retirements*, as well as *in the publick Aſſemblies of Chriſtians*, — acknowleging before the World, That you are a miſerable Sinner, and ſtand in need of his Mercy and Pardon ;—that you owe him all poſſible Thanks for the Bleſſings you have received from him ;—and that you want his Grace and Help every Day of your Life.

Laſtly, You yourſelf will not ſay,—That you *honour God's holy Name, and his Word*, if you take an *Oath* without Thought and Fear ; or ſpeak of God, and of what belongs to him, after an *idle* manner, and *without Reverence* ;—or delight in the Company of ſuch as do ſo. — You cannot but know, that this is not the proper Behaviour of one who purpoſes to ſerve God all the Days of his Life.

Ind. 'I find it is my Duty *to honour God's* 'Holy Name and his Word:— How ſhall I 'bring myſelf to do ſo?'

Miſſ. Take care never to ſpeak of the *Great God of Heaven and Earth*, but when you are very *ſerious*. Conſider often that he ſeeth you, and ſo you will be apt to do what is moſt for the *Honour of his Name.*

And if you often remember, that the BIBLE is a *Book* given by God, to *teach* us what we are to *believe*, and how we are to *live*, that we may attain eternal Happineſs; —and that your Salvation depends upon knowing what *that Book* containeth;——— Whenever you *read*, or hear it *read* and *explained*, you will attend to it carefully, as the Rule of your Life;—endeavour to follow the Directions it gives you, never repeat any Part of it, but to ſerious and holy Purpoſes; and ſo you will delight in, *and honour his Holy Word.*

Ind. 'Pray what is meant by *loving God* 'with all the Heart, and *Soul*, and *Mind*, 'and *Strength?*'

Miſſ. This is for the great Comfort of ſuch as ſincerely ſtrive to do their Duty;— they ſhall be accepted of God, tho' they attain not to that high Degree of Love and Obedience, which God himſelf commands in his Law, or even to that which ſome others

others arrive at, provided they *love*, and *fear*, and *serve* God, *with all their Heart*, that is, *as well as they are able*.—God will proportion their *Rewards* to their *Endeavours*.

Ind. 'You say it is my Duty *to serve him truly all the Days of my Life*.—But will not necessary Business hinder me from doing so much as is required of me?'

Miss. No:—Whatever God requireth of any Man, may be done without neglecting his worldly Business.

ONE DAY IN SEVEN, you are forbid to labour:—Do what you are commanded *on that Day*, and spare a few Moments, *every Morning* and *Evening*, to praise God, and to ask his Blessing:—And then, when in the Fear of God, and a just Sense of your Duty, you are employed with honest Industry in your daily Labours, you are serving God as truly, and you are as certainly in the Way to Heaven,—as *they* who are at their Prayers. —*And this you may do all the Days of your Life.*

Ind. 'Pray will you shew me my Duty towards my Neighbour?'

Miss. When you come next, I will explain it fully to you.

The PRAYER.

GRacious God, who alone art worthy of all our Service, grant that I may ſerve and pleaſe Thee according to my Duty, with all my Heart and Strength;— That I may give Thee Thanks, and do Thee Honour; and that continuing in the Faith, and Fear, and Love of God, unto my Life's End, I may be made by Him eternally happy. *Amen.*

DIALOGUE XVI.

The Duty towards our NEIGHBOUR *explain'd.*

Indian.

'I Am come now to beg you would teach 'me my Duty towards my Neigh-'bour.'

Miſſ. Your Duty to your Neighbour is,

To love him as yourſelf, and to do unto all Men as you would they ſhould do unto you;-----to love, and honour, and ſuccour your

your Father and Mother; ----- to honour and obey the King, and all that are put in Authority under him;----to ſubmit yourſelf to all your Governors, Teachers, Spiritual Paſtors and Maſters;---- to order yourſelf lowly and reverently to all your Betters;----to hurt nobody by Word or Deed; ---to be true and juſt in all your Dealings;-----to bear no Malice nor Hatred in your Heart;----- to keep your Hands from Picking and Stealing,---your Tongue from Evil-ſpeaking, Lying and Slandering;---to keep your Body in Temperance, Soberneſs, and Chaſtity;----not to covet or deſire other Mens Goods, but to learn and labour to get your own Living;---- and to do your Duty in that State of Life, unto

which it ſhall pleaſe God to call you.

Ind. 'Now, Sir, if it would not be too 'much Trouble, I would beg you would 'explain to me that Love which Chriſtians 'owe *to themſelves*, and *to their Neighbour*, 'that is, as you told me, *all Mankind*.'

Miſſ. In the firſt place obſerve, — That this is a Rule to ſuch only as *firſt love and fear God*: — *Thou ſhalt love thy Neighbour, as Men fearing God love themſelves*; that is, to do to others as we think they ought to do to us in the like Caſe.

Now God being *the God and Father of Mankind*, he would have every one to be ſecure in his *Life* and *Eſtate*, eaſy in his *Mind*, good and holy while he lives, and happy when he dies. — For this Reaſon he has given this Command, — *Thou ſhalt love thy Neighbour as thyſelf*; — which, if truly obſerved, would have a moſt bleſſed Effect, and be a Direction to the moſt unlearned, how to behave himſelf to others, ſo as to pleaſe God *.

Ind. 'You will, I hope, explain this a 'little more particularly.'

* *Rom.* xiii. 10.

Miſſ.

Miſſ. Conſult then your own Reaſon, and you will acknowlege the *Juſtice* of this Command, — That Men ſhould love and deal with others as ſincerely as they would have others to love and deal with them: — And that they ſhould do nothing which they themſelves would condemn as hard and unjuſt, if done by another Perſon.

For Example;— your own Deſire is, that all ſhould *reſpect* and *love* you;—that none ſhould *oppreſs*, *wrong*, or *deal deceitfully* with you;—ſhould take Advantage of your *Ignorance* or *Neceſſities*; — or ſhould take *tedious*, *ſpiteful*, or *expenſive* Ways to keep you from your Rights. You would have nobody to *bear Malice*, or imagine *Evil* in their Hearts againſt you: — You are concerned for your own *good Name* and *Credit*; —you grieve to be deſpiſed by thoſe above you;— you earneſtly deſire your own *Welfare* and *Proſperity*, and *Peace of Mind*, and *Health of Body*.—Now as you, and every Man living is thus affected towards himſelf, ſo will every Man living be condemned by God, and his own Conſcience, who does not thus deal with others, and act by this plain Rule.

In ſhort, Men cannot live without one another. — Their *Governors* protect them. — The Concern of *Parents* for their *Children*, —the Care of *Maſters* for their *Servants*,— the

the Account that *Paſtors* muſt give of their *Flock*, are great and neceſſary; and if all theſe are not *honoured* and *obeyed*, the World would grow *wild* and *wicked*, and we ourſelves, as well as others, ſhould be Sufferers, and miſerable.

Ind. 'Are Chriſtians oblig'd to love thoſe 'that do not love them?'

Miſſ. Yes, moſt certainly, or they are no better than Unbelievers; — *for theſe love thoſe that love them.*——But God loved us when we were Enemies to him by our evil Deeds; and he requires, that we ſhould ſo love one another.

Ind. 'How may we attain to ſuch a Chri-'ſtian Temper?'

Miſſ. You muſt take all Occaſions of wiſhing well, and doing Good, to others, continually exerciſing your Compaſſion by relieving the Poor, helping ſuch as are in Diſtreſs, comforting the Afflicted, and *mourning with them that mourn*; which will *ſweeten* your Temper, and bring you to Good-nature.

You muſt beware of taking Pleaſure in the Calamities of other Men, tho' your greateſt Enemies: — For that would make you inhuman and hard-hearted.

But, above all, conſider, that this is God's expreſs Command, — *That we love one another.*

When

When you have gain'd theſe good Diſpoſitions, you will find, that being *obedient* and *dutiful* to your *Maſters* and *Betters*, *civil* to your *Equals*, and *kind* to your *Inferiors*, is the true Way of being eaſy and happy yourſelf.

Ind. 'What is my Duty, if my Neighbour 'ſpeaketh ill of me?'

Miſſ. If you are indeed abuſed, you ought privately to reprove him that hath done it; and if he ſhould not amend, your Duty is to bear the Injury patiently, to return Good for Evil, to forgive and to pray for him.—For ſo hath Chriſt expreſly commanded *.

And for your Comfort conſider, that, by thus freely forgiving him, you have a Right to the gracious Promiſe God made of pardoning your Sins; ſo that you become the greateſt Gainer by the Wrong that was done you.

Ind. 'But will not this encourage ill Men 'to abuſe their innocent Neighbours?'

Miſſ. It is probable it will not ‖. — However that be, we are not to be more concerned for our own Reputation, than for the Honour and Commands of Jeſus Chriſt; *who hath alſo ſet us an Example, that we ſhould follow his Steps, who, when he was reviled, reviled not again, but committed his Cauſe to Him that judgeth righteouſly* ‡.

* *Matt.* v. 44. ‖ *Rom.* xii. 20. ‡ 1 *Pet.* ii. 23.

Ind.

Ind. 'Will my Duty to my Neighbour 'oblige me at all times to conceal his 'Faults?'

Miſſ. No: Sometimes it is your Duty to ſpeak of them;—but then it muſt be with a good Deſign of leading him to Repentance,—by bringing him before ſuch Perſons as have Authority to call him to an Account;—otherwiſe you are a *Slanderer* or *Backbiter*, and, as ſuch, *reckon'd amongſt the moſt ſcandalous Offenders* *.

Ind. '*May I not be true and juſt in my* '*Dealings*, and yet make myſelf as good a 'Bargain as I can?'

Miſſ. Only conſider, that if the Perſon you deal with makes himſelf an ill Bargain, out of *Ignorance*, *Neceſſity*, or out of *Fear*, it is a wicked thing to take Advantage of him; and tho' you may defend it by Law, you cannot anſwer it to God.

Ind. 'What is my Duty, if I have wrong-'ed my Neighbour?'

Miſſ. You are bound to acknowlege your Fault, and make him what Amends you can, to aſk God's Pardon, and then you may hope for Forgiveneſs; for this is what you would expect from others.—For this is the great Rule of the Goſpel—'Whatſoever ye 'would that Men ſhould do unto you, do 'you even ſo to them ‡.

* *Rom.* i. 30. ‡ *Matt.* vii. 12.

Ind.

Ind. 'But how ſhould ſuch poor, igno-'rant People as we, know how to walk 'at all times by this Rule?

Miſſ. One of our Saviour's *Apoſtles* ſaith, —*He that loveth his Brother, abideth in the Light, and there is no Occaſion of ſtumbling in him* *; that is, *his Love* will always direct him what to do, and will not ſuffer him to do Wrong to others, either in Word or Deed.——For *Love worketh no Ill to his Neighbour; thinketh no Evil, and therefore ſpeaks none; beareth all things, believeth all things, hopeth all things, endureth all things* §.

Ind. Muſt I always ſpeak the Truth?'

Miſſ. Yes, ſure; — for if you conſider what Miſchief is done by Falſhood,—how ill you take it to be deceived yourſelf,—you will be convinced, that *Lying* is a baſe Vice, and that there is great Reaſon for thoſe terrible *Threatenings* †, which we find in God's Word, againſt ſuch as are guilty of this Sin.

Ind. 'What are the Rules of *Temperance*, '*Soberneſs*, and *Chaſtity*, which a Chriſtian '*is to walk by?*'

Miſſ. Whether you eat or drink, do all to the Glory of God ‖; — that is, — Take care

* 1 *John* ii. 10. § 1 *Cor.* xiii. † *Rev.* xxi. 8. 27. ‖ 1 *Cor.* x. 31.

that the Name of God, and the holy Religion you profeſs, be not evil-ſpoken of by your Exceſs in theſe things.

Let us walk honeſtly as in the Day, not in Rioting and Drunkenneſs:* For no Man that doth ſo *habitually*, can with any true Delight think of the Joys of Heaven.

Beſides, ſure it is, that they who give themſelves up to *Intemperance*, are in great Danger of dying in their Sins unrepented of.

Ind. '—What Reaſon have we *to be contented, and not to deſire other Mens Goods?*'

Miſſ. Becauſe our own Condition is certainly the beſt for us, being the Appointment of a juſt and good God, —*who can make us Amends for what we want here:*

And becauſe in a very ſhort time we ſhall have no need of theſe things.

Ind. 'But may we not endeavour to better our Conditions?'

Miſſ. Yes, by God's Bleſſing upon your honeſt Induſtry; but no Man ſhould deſire to live in Plenty here, and hazard his Salvation for it; nor ſtrive to leave his Family a great deal, and be miſerable for ever in another Life, for his Covetouſneſs, Oppreſſion, and ill Dealing here.

Ind. 'May I do what I pleaſe with what 'is juſtly my own?'

* *Rom.* xiii. 13.

Miſſ.

Miſſ. No :—But you muſt do Good with it.—Firſt, live decently yourſelf, *provide for your own Houſe*, that is, ſuch of your Relations as are in Want ; and then relieve the Poor with what you can well ſpare.—And ſo you will ſhew your Thankfulneſs to God —and *he will reward you for it* *.

And this is the beſt Security you can have, that you ſhall never want.

He that giveth unto the Poor, lendeth unto the Lord ; and that which he hath given, will he pay him again †.

Ind. 'Sure, Sir, Chriſtians do not believe 'theſe Duties to God and Man to be ſo *ne-* 'ceſſary as you ſay they are ; or elſe they 'think it *impoſſible* to obſerve them.'

Miſſ. Aſſure yourſelf they are the *Duties* and *Conditions*, on which their *Happineſs* or *Miſery* everlaſting depends ; and they know this ; but too many will not lay it to Heart. —They know alſo, that God, to whom all things are poſſible, will not let them want any Aſſiſtance, which they ſincerely deſire, and aſk for. But they who are not willing to forſake their Sins, are not diſpoſed to beg

* *Matt.* xxv. 34. † *Prov.* xix. 17.

that Help of God which is neceſſary to enable them to break their Bonds; and ſuch Perſons, by a juſt Judgment of God, are often left to their own evil Diſpoſitions;—and this is the great Occaſion of ſo much Wickedneſs as is ſeen among Chriſtians.

Therefore, as ever you hope to do the Will of God, and by him be made happy, keep theſe Truths in your Mind and Memory;—'That ſuch is the Corruption of 'our Nature, and Proneneſs to Evil,—that 'we cannot of ourſelves, without God's ſpe-'cial Grace and Help, keep his Commands, 'and ſerve him as we ought to do;—but 'then God is ſo good and merciful, that he 'has promiſed, upon our ſincere Deſires and 'Prayers, to give us all the Help we ſhall 'want to do our Duty, ſo as to pleaſe him, 'and to ſecure our Happineſs for ever.'

PRAYER, therefore, being appointed by God himſelf, as a Means of obtaining all the Bleſſings we ſtand in need of, you muſt be inſtructed in that Duty, how to aſk of God, ſo as to obtain his Grace and Help.

Ind. 'I cannot in Reaſon expect that Fa-'vour from you now; but I will wait on 'you as ſoon as I can hope you will have 'Leiſure.'

Miſſ. It will be a great Pleaſure and Bleſſing to me, to be made an Inſtrument in the Hand of God, *to bring you from Darkneſs t*

Light, and *from the Power of Satan unto God**, that you may be made happy for ever.

The PRAYER.

O LORD Jeſus Chriſt, who haſt loved us, and given thyſelf for us, give us Grace to love, and to forgive, and to do good :—And that, running the Way of thy Commandments, I may live and die thy Servant, and find Mercy at the Great Day. *Amen.*

DIALOGUE XVII.

Of PRAYER *and* THANKSGIVING *being the* MEANS *and* CONDITIONS *of obtaining the* GRACES *and* BLESSINGS *of God.*

Indian.

'I Am come again, good Sir, for your further Inſtruction. — You have explained to me the Commands of God, and convinced me of the Neceſſity of obſerving them, in order to be happy.—At the ſame time you told me, *That we cannot*

* *Acts* xxvi. 18.

'*obſerve them, as we ought to do, without* '*the Grace of God, which I muſt ſeek by dili-* '*gent Prayer.*'

Miſſionary. So indeed it is:—For ſuch is the Diſorder and Weakneſs of our Nature, and the Temptations to Sin ſo many, that neither our *Reaſon*,—— nor the *Goodneſs* of God's Commands,—nor the *Authority* of ſo powerful a Being,—nor the *Happineſs* which he propoſes, — nor the *Danger* of our Diſobedience, are ſufficient to keep us within the Bounds of Duty, without God's eſpecial *Grace*; which he is ſo good as to promiſe to all ſuch, as, being ſenſible of their Wants, do pray for his Grace and Aſſiſtance.

Ind. 'Pray, Sir, what do you mean by 'the *Grace of God?*'

Miſſ. We mean every Favour which God freely beſtows on us, in order to make his Ordinances and Commands effectual for our Salvation, if it is not our own Fault.

For Example, — God gives us his Holy Spirit, to be the Author of a new and holy Life.—This *Holy Spirit* has made known to us in the Scriptures the Ways of Life, and of Death, — the Bleſſing and Happineſs of ſuch as love and obey God,—and the miſerable End of the Wicked and Diſobedient.—Theſe are the firſt Graces and Favours of God.

Be-

Beſides theſe, — to all ſuch as are well-diſpoſed, and receive theſe Truths, *the Spirit of God* enlightens their Underſtandings;— touches their Hearts with a Fear of *God*, and with a Fear for *themſelves*, on account of their Sins, and the Corruption of their Nature;— he ſhews them the Neceſſity of a *Saviour*, and what he has done to deliver them from Miſery, and to make them happy for ever.

In ſhort,—whatever ſaving *Truths* Men know, whatever *Good* they do, whatever *Evils* they avoid,— *theſe*, and many, very many more, are the Effects of the *Grace* and *Favour* of God, and the effectual Workings of his *Good Spirit* on our Hearts and Minds.

Ind: 'What do you mean by *Prayer?*'

Miſſ. We mean,—the laying our Wants and Deſires before God, and begging of him to hear and help us, and particularly to give us the Aſſiſtances of his Holy Spirit.

Ind. 'Doth not God know all our Wants, 'before we lay them before him? — And 'doth not he give his Bleſſings to many 'that never pray for them?'

Miſſ. God doth moſt ſurely know our Wants, even better than we ourſelves do; — he alſo often gives us thoſe things which we neither deſire nor deſerve; — and yet he has commanded us to pray, and hath made

it a Part of the Duty we owe to him;—and this for *our own* ſake, and that we may be made more worthy of the Favours which he deſigns us, and that we may not forget (as too many do) our Dependence upon him for *Life*, and *Breath*, and *all things*.

For, being obliged to pray to God daily, we can hardly chuſe but think of him often;—of his *Power* to help us; of his *Goodneſs* and Promiſe to do ſo;—of his *Wiſdom* to give what is beſt for us;—and of his *Juſtice* to puniſh thoſe that live without God in the World:—By all which we are taught to *know*, to *love*, to *honour*, to *obey*, to *rely* upon, and to *praiſe* our Maker every Day more and more perfectly, in all our Ways to acknowlege him, and live in an intire Dependence upon him;—which is the ſure Way to be happy for ever.

Ind. 'Hath God promiſed to give Chriſtians what they pray for?'

Miſſ. He hath promiſed to give them whatever they aſk agreeable to his Will, and whatſoever He in his infinite Wiſdom ſhall think proper for them *.—And becauſe through our *Ignorance*, and *the Corruption of our Nature*, were we left to ourſelves, we ſhould be tempted to pray for ſuch things as might hurt both ourſelves and others, and which would not be for the Honour of God.

* *John* xiv. 14. *John* xvi. 23. *Matth.* xxi. 22.

or for his Goodneſs, to grant; therefore his Son, and our merciful *Saviour*, hath given us a *Pattern of Prayer*, in order to direct us what to pray for, ſo as to pleaſe God.—— And this Prayer is ſo ſhort, that the moſt unlearned Chriſtian may get it by heart, and, by a very little Help and Attention, may underſtand it ſo well, as never to be at a Loſs what to aſk of God.

Ind. 'I hope you will be ſo good as to 'teach me that Prayer, and to explain it to 'me.'

Miſſ. I will do ſo, and endeavour to make you underſtand the Reaſon and Meaning of every Petition. — You muſt know then, that it is called THE LORD'S PRAYER, becauſe it was given by our Lord Chriſt to his Diſciples, for the Uſe of them and his Followers; and it is in theſe Words:

THE LORD'S PRAYER.

Our Father which art in Heaven;----Hallowed be thy Name. ----Thy Kingdom come.----Thy Will be done in Earth, as it is in Heaven.----Give us this Day our daily Bread.---- And forgive

us

us our Treſpaſſes, as we forgive them that treſpaſs againſt us.---- And lead us not into Temptation, but deliver us from Evil.----For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

Ind. 'I ſhould be much to blame, indeed, if I ſhould not get ſo ſhort a Prayer 'by heart. You will now be ſo kind as to 'explain it to me.'

Miſſ. Before I do that, I muſt firſt obſerve to you, That we are not taught to ſay, *My Father*, but *Our Father*,—becauſe God, who is the God of all Mankind, would have all of us to love, and to be concerned for one another;— and to increaſe and confirm our Love, he hath taught us, when we beg any Favour for ourſelves, to pray for all *others*, that he may be glorified by *them* as well as by *us*;— and that none may be deprived of thoſe Bleſſings, which *Jeſus Chriſt* hath *purchaſed* for Mankind.

You will alſo obſerve, that God hath permitted us to *call him our Father*, to the end that we may pray with an humble Confidence of being kindly received: — Being aſſured,

That

That as a Father pitieth his own Children, ſo the Lord pitieth them that fear him *.

But then we are to conſider, — That this FATHER is the GOD OF HEAVEN, who ſees our *Behaviour*, and the very *Thoughts of our Hearts*; which ſhould oblige us to approach him with *Reverence*, and *godly Fear*,——becauſe *He* is in Heaven, and *We* are upon Earth, which is his Footſtool.

Laſtly,—obſerve,—That *in the Three firſt Petitions* we pray for the Glory of God; that we, and all People, may *know* him, *worſhip* and *obey* him, as we ought to do.—And *in the Three laſt Petitions* we pray for ourſelves, —for the *Neceſſaries* of Life,—for the *Pardon* of our Sins, and *Grace* to do our Duty, —and for God's *Protection* and *Deliverance* from the Evils we either *ſuffer* or *fear*.

Hallowed be thy Name.

Now in this firſt Petition we pray,—That all Men may have a very high Regard for the Divine Majeſty of God, and for his Honour: —— And eſpecially, that all Chriſtians, to whom he has made Himſelf and his Will known by no leſs a Perſon than his own Son, may lead *juſt* and *holy* Lives, as becomes the Children of God, that others,

* *Pſal.* ciii. 13.

ſeeing

ſeeing their good Works, may be converted, and glorify their Father which is in Heaven. —And, for their Encouragement in doing this, God hath declared, — *That them who honour him he will honour** ; that is, — he will bleſs them, and make them happy.

Let us ever remember, O God, That thou art our great *Creator*, our abſolute *Lord*, our merciful *Saviour*, and our *all-ſeeing Judge*. ——May we ſtand in Awe of thy *almighty Power*, thine *all-ſeeing Providence*, and thine *angry Juſtice*, and love thy *boundleſs Goodneſs*, and be always thankful for thine innumerable *Benefits*, and truſt in thy *Wiſdom* and *Truth*, and *call upon thy Name*, as long as we live!

Thy Kingdom come.

In order to underſtand this Petition, you muſt know,—That where-ever the Chriſtian Religion is received, *there is the Kingdom of God*, becauſe God is there obey'd, fear'd, and lov'd.——We pray, therefore, in theſe Words, That all the Nations of the Earth may come to the Knowlege of the true and only God, the Creator and Preſerver of all things ; — and that the Goſpel of his Son, which contains the Laws of his Kingdom, may every-where be received to the Glory

* 1 *Sam.* ii. 30.

of

of God, and the Good of Mankind;—and that every one of us may labour to advance the Kingdom of God, and his Honour.

And thus, O LORD, *Let thy Kingdom come.*—Let it be as univerſal, as the PROPHETS foretold it ſhould be, and extend to every Corner of the Earth, and reach every Man's Heart and Soul:—And may the Days come, when no Perſecution, Diviſion or Schiſm, no Evils or Troubles of any kind, ſhall be known in it!—And may none who are called by thy Name, hinder this Coming of thy Kingdom, by any Scandal, or by reſiſting the *Power* and Efficacy of it in himſelf!

How meanly and baſely do thoſe act, who profeſs themſelves *Members* of this Kingdom, and yet have no Care or Concern for the Conduct of it;—but withal how inconſiſtently, while they are bidding open Defiance to their Lord, to wiſh, as they do in this Prayer—for his Coming!—

We are alſo ſuppoſed to pray in this Petition,—That God would be pleaſed to remove whatever hinders ſo glorious a Work:—That he would reſtrain the Power of the Devil, *who leads ſo many Nations captive at his Will:*—That all ſuch as are yet ignorant of the true God, may no longer want the neceſſary Means of their Converſion;—and

that

that all Christians may, by their good Lives, convince Unbelievers, *how happy they are in being under the Laws and Government of their Maker.*

Ind. 'But pray, good Sir, how can that 'be called the Kingdom of God, in which 'there are so many wicked Subjects?'

Miss. God permits it to be so for the present, *in this State of Trial*, to make all Men see what they would be without the Acceptance and Help of his Grace; to shew his Goodness and Patience, *by which many of the Wicked are brought to Repentance*; whereby also the Power of his Grace is both seen and glorified.—By these also he tries the Sincerity of his faithful Subjects.—But a Time is coming, when a Separation will be made of the *Wheat* from the *Tares*, the good Seed from the bad, and the Justice of God will appear in the dreadful Punishment of all such as now give Offence to his good Subjects, and hinder the *propagating the Gospel.*

Thy Will be done in Earth, as it is in Heaven.

This is the next Petition;——by which we pray,—That God by his Grace may dispose the Hearts of all his Subjects to a chearful Obedience to his Laws, and an intire Submission

miſſion to his Will and Direction;—and to a Performance of our Duty in that State of Life, in which his Providence hath placed them;—and this as chearfully, as his Angels do their Duty, and obey his Will, in Heaven;—by which God will be greatly glorified,—his Kingdom inlarged,—his Angels delighted,—and all who obey him will be prepared for Happineſs eternal.

And now we come to the *Three laſt Petitions*, which concern our own Wants, and which none but God can ſupply. The Firſt of theſe is—

Give us this Day our daily Bread.

In which Words we pray, That God would be pleaſed to give us all things which are either needful or convenient for the Health and Support of our Bodies, and for the Good of our Souls.—BREAD, being of moſt neceſſary and univerſal Uſe, has obtained not only in Scripture, but in common Diſcourſe all over the World, to be put very often for all the Neceſſaries of Life.—Thus *Poverty* is expreſſed *by Want of* BREAD, and Proſperity *by Fulneſs of* BREAD.

Ind. 'Why do you aſk for theſe things 'Day by Day?'

Miſſ. Becauſe we have by this an Occaſion of remembering our daily *Dependence* upon God, and of giving him *Thanks* for his Favours to us every Day of our Lives; and foraſmuch as we acknowlege, that we depend upon God's Bleſſing on our honeſt Endeavours for our daily Bread, we ſhould no Day of our Lives attempt to take ſuch Ways for a Livelihood, as we cannot hope God will bleſs.—And laſtly,—we learn by this Prayer, —not to be too much concerned or anxious for ourſelves for the Time to come, —becauſe God ever liveth to ſupply our Wants.

Ind. 'It ſeems, then, that Chriſtians are 'not to pray for *great Riches*, *Honours*, and '*Powers*, ſince they are directed only to 'pray for their daily Bread.'

Miſſ. It is certainly ſo: For theſe things ſhould be left wholly to God's Wiſdom, ſince Men *cannot*, and none but God *can*, know what Uſe any one may make of ſuch Things.—Not but that, if God gives Men ſuch things, they may receive them with Thanks, and uſe them to good Purpoſes.

Ind. 'How may they do that?'

Miſſ. By aſſiſting, *with their Riches*, thoſe that are in Want:—By defending, *with their Power*, ſuch as are oppreſſed, *&c.* — And taking care always to remember God in the midſt of their Abundance, and the Account they

they must give to him of both the *Use* and *Abuse* of it.

The next Petition which concerns ourselves, is this following:—

Forgive us our Trespasses, as we forgive them that trespass against us.

Now in these Words we pray, — That God would be merciful unto us, and forgive us our Sins, whether known or unknown, and that he would not punish us as we deserve.—And, to shew our *Thankfulness* for this great Mercy, we oblige ourselves to *forgive*, and *love*, and *do Good* to those who have any way injured us, as sincerely as we hope for Pardon from God.

Ind. 'And may a Christian be assured, 'that God will pardon his Sins, provided 'he deals with others as kindly as he desires 'God would deal with him?'

Miss. We have his faithful Promise by his Son, that, upon our true Repentance, he will do so *:—By which he hath, as it were, put our Pardon into our own Power, and left us to consider, that there will be no Mercy for him who will not shew Mercy.

* *Matth.* vi. 14.

The laſt Petition of this Prayer is:—

And lead us not into Temptation, but deliver us from Evil. *Amen.*

Ind. 'What muſt I underſtand by the Word *Evil?*'

Miſſ. Firſt and chiefly, the evil Spirit, *i. e.* the DEVIL, who is the great Tempter of Mankind to all Evil.

2*dly*, Evil Practices, and evil Examples.

3*dly*, Everlaſting Miſery.

Now you will obſerve from this Petition, that it is not ſufficient to beg Pardon for our paſt Offences, — but that every good Chriſtian muſt pray God to enable him to keep out of the Way of Temptation, and not ſuffer him to fall again into the Sins he has repented of:—And that whenever he ſuffers us to be tempted for the Trial of our Faith and Truſt in him, he would in Mercy deliver us from the *Power* and *Snares* of the *Devil*;—from our own *corrupt Inclinations*;—from the *ill Examples* of a wicked World;—and from *everlaſting Miſery*, the moſt dreadful of all Evils whatever.

And the Reaſon why this Deſire is by our Lord expreſſed in theſe Words——*And lead*

us

us not into Temptation, but deliver us from Evil, is this:

To admoniſh us, That even the beſt of us are in Danger of falling into the ſame Sins, that we have once, much more that we have often, been guilty of; and that, becauſe there are ſeveral *Temptations*, which in the Courſe of our Life we ſhall ſurely meet with; and therefore, that none of us are to be ſecure, but ought always to watch and pray, and ſtand upon our Guard, and to look well to ourſelves, that we be not overcome.

And you will be further convinced of the abſolute Neceſſity of this Petition, when you ſee ſo many, even amongſt Chriſtians, running headlong into everlaſting Ruin, for want of God's gracious Aſſiſtance, which can only be obtained by conſtant and diligent Prayer.

We conclude this Prayer with theſe following Words; which are a ſolemn Form of Praiſe, and an Acknowlegement to Him to whom we have been praying.

For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

That is, in other Words,—We *praiſe*, and *worſhip*, and *depend* upon thee, the *great*, and *true*, and *only* God; — whoſe *Kingdom* ruleth over all the World;— whoſe *Power* nothing can reſiſt; — whoſe *Glory* ought to be our chief Aim and Deſire; —who alone can give us what we want and pray for;— who alone can forgive us our Sins, and diſpoſe us to forgive one another; — who can *help*, *ſecure*, and *ſave* us in the Hour of Temptation, and *deliver* us from the Evils to which we are daily expoſed.— To thee, therefore, we give all *Honour*, *Praiſe*, and *Thanks*, and wiſh that all the World would do the ſame. *Amen.*

Ind. 'I obſerve, that you conclude all 'your Prayers with that Word,—AMEN.'

Miſſ. We do ſo. — By which we expreſs our moſt earneſt Deſire, that God would grant us what we have pray'd for;— which we firmly believe he will do, ſo far as may really promote his *Glory*, and our *beſt Intereſt*; —foraſmuch as we are aſſured, *That no Man did ever truſt in the Lord, and was confounded* *, or *diſappointed* of his Hopes; and therefore we conclude all our Prayers with ſaying *Amen*, or *So be it*, *let it be as we have prayed*, and *do deſire*—

Ind. 'Can it be expected, that the IGNO-'RANT and UNLEARNED ſhould pray?'

* *Eccius.* ii. 10.

Miſſ.

Miſſ. It is moſt ſurely the Duty of every Man, however *ignorant* and *unlearned*, to pray and give Praiſe to God; whereby he owns his Dependence upon him, for every thing he wants, and *returns his Thanks* for all the Bleſſings he receives.

Now every Man, even the moſt *unlearned*, cannot but know, that he is *ſubject to be tempted to Sin*, and that God only can deliver him from it.—Every one knows, that it is God only, that can *bleſs* his honeſt Endeavours for a Livelihood; — that God therefore ought to be ſought to for theſe Bleſſings, and that every one is obliged to be thankful to him when he receives them.

A very *Child* can tell his *Father* what he wants; and you ſee God permits us to call him OUR FATHER, that we may lay our Deſires and Wants before him after the beſt manner we are able, and leave it to him to help us :— He knows our Wants, however imperfectly we expreſs them with our Tongues. — And we may be aſſured, that, when we devoutly uſe this very Prayer, God will hear and anſwer us, not according to our weak Underſtandings, but in a manner ſuitable to our real Neceſſities, *and according to the Love of a Father for his Children.*

Ind. 'Do Chriſtians think, that they are 'bound to pray every Day?'

Miſſ.

Miſſ. They ſhould do ſo; and every good Chriſtian will do ſo; becauſe he knows he wants God's *Help*, and *Pardon*, and *Bleſſings*, every Day of his Life. —— And it is chiefly owing to the Omiſſion of this Duty, that we ſee ſo much Wickedneſs and Miſchiefs even amongſt Chriſtians.—People venture every Day into a World full of Temptations to Sin, and of Dangers innumerable, without begging the Protection of God: —— And they too often lie down to ſleep, without praying to be delivered from the Powers of Darkneſs, and the ſad Accidents which may befal them, *when all Eyes are ſhut, but His only who never ſleepeth.*

Ind. 'Is it expected, that ſuch as cannot 'read, ſhould pray?'

Miſſ. It is an Unhappineſs, that People cannot read; but God forbid, *that* ſhould hinder them from praying! —— Whoever hath Senſe to know, that he is a Sinner, or that he wants God's Help, is bound to pray as well as he can. —— If ſuch a Perſon wants a Kindneſs from his Neighbour, he will find Words to aſk it in: —— If he is to aſk it of his Betters, he will think of doing it in a becoming Manner, and will wait with Patience, and receive it thankfully. — Let him ſo behave himſelf towards his *Maker*; and God, who is always pleaſed with the Deſires of a Heart truly ſenſible of its Miſery

Miſery and Wants, will favourably anſwer his Requeſts. ———

Ind. 'I obſerve that you make *Thankſ-*
'*giving* alſo a Duty, and a Service, which
'you owe to God.'

*Miſſ. God himſelf has made it ſo**,——and it is agreeable to our Reaſon.—We expect Thanks from one another, when we have done a Kindneſs.—And if Chriſtians would take notice of, and give God *Thanks* for, the *Mercies* and *Bleſſings* they receive daily from his Bounty, they would engage the Divine Goodneſs to *multiply* his Favours, which they often *hinder* by their *Ingratitude.*——'But then they muſt ſhew their 'Thankfulneſs, not only with their Lips, 'but by their Lives.'

Ind. 'How often ſhould we pray.'

Miſſ. We ſhould *pray without ceaſing*†; that is, we ſhould let no Day paſs without begging God's Bleſſing; and giving him Thanks for his Mercies; —— for every *Bleſſing* we receive; for every *Danger* we eſcape; —and for every Affliction we meet with, and are ſupported under. Our *Meals* ſhould put us in mind, — *that we do not live by Bread alone*; that therefore God's Bleſſing muſt *make our Meat do us good*‡. ———In our *Buſineſs* we ſhould remember, that it is but loſt Labour, *to riſe early, and*

* 1 *Theſſ.* v. 18. † 1 *Theſſ.* v. 17. ‡ *Deut.* viii. 3.

take

take little Reſt, ——if God bleſſes not our Endeavours *.—In the *Morning*, we ſhould pray God to bleſs our Labours all the Day; and, in the *Evening*, return our humble Thanks for all the *Mercies* of the foregoing Day.

Ind. 'Are there any further Inſtructions 'that you think neceſſary to give me, con-'cerning this Duty of Prayer?'

Miſſ. Only remember, — That whenever you ſay this Prayer, or beg any Favour from God, you do it with the Humility of one who is *ſenſible* of his *Wants* and *Miſery*; —— with *Submiſſion* to God's Will; with great *Reverence*, *Attention* of Mind, and *Deliberation*, that your *Heart* may go along with your *Lips*. —— And laſtly, which you muſt never forget, —— you muſt aſk every Bleſſing you want of God, FOR THE SAKE OF HIS SON JESUS CHRIST; it being on *his* Account, and *for what he has done and ſuffered*, that God will own us for his Children, or grant us what we pray for.

Ind. 'I hope I ſhall always remember '*to do ſo.*'

Miſſ. Indeed it is of ſo very great Moment, that JESUS CHRIST himſelf has appointed an HOLY ORDINANCE to be obſerv'd by all Chriſtians, on purpoſe that they may always *remember* the wonderful things he

* *Pſ.* cxxvii. 3.

ha

has done, and the great Bleſſings he hath obtain'd for them: — Particularly *the Sacrifice of his Death*, and the Benefits which we receive by it; *viz.* the Pardon of our Sins, and the ſure and certain Hope of everlaſting Life.——When, therefore, you come again to me, I will explain *this* to you more fully, than I can do at preſent for want of Time.

Ind. 'You have ſaid enough, Sir, to make 'me return to you as ſoon as poſſibly I can.'

The PRAYER.

BLESSED be thy Name, O God, for this great Privilege of laying our Wants before Thee, and for the great Hopes we have of being heard. — Make me ever ſenſible of my Wants, and of thy Power and Goodneſs to help me, that at all times I may call upon Thee, by diligent Prayer. — And hear me, O King of Heaven, when I call upon Thee in the Name of our Lord *Jeſus Chriſt*; that I may effectually obtain the Relief of my Neceſſities, and ever give Thee Praiſe for the ſame. *Amen.*

DIALOGUE XVIII.

The SACRAMENT OF THE LORD'S SUPPER *explained.*

Indian.

'YOUR Promiſe, Sir, to explain to 'me an HOLY ORDINANCE, which, 'you told me, all Chriſtians are bound to 'obſerve, for a continual Remembrance of 'the Sacrifice of the Death of Chriſt, ever 'ſince that Sacrifice was offered, this has 'brought me to you now, as ſoon as I 'could hope you would have Time to 'inſtruct me.'

Miſſ. I have now Time to do it. —— You remember, I hope, what I have told you before; —— that there are *Two eſpecial Ordinances* of the Chriſtian Religion, which we call SACRAMENTS, appointed by Chriſt himſelf as neceſſary Means of Salvation, when they may be regularly had. —— Theſe are BAPTISM, and the LORD'S SUPPER. —— By *Baptiſm* we are made Chriſtians; — at which Time we enter into a *Covenant with God*, wherein, on our Part, we promiſe, —— to *believe* in him, to *fear*, to *love*, and *obey* him all our Days: — And God, on his Part, receives us into his Family, which is his Church, and promiſeth to treat us as his Children,

Children, —— to *protect us*, while we live, and, when we die, to make us happy, if we have behaved ourſelves as his dutiful Children ought to do; *and thus we are made Chriſtians*, or give ourſelves up unto Chriſt.

Ind. 'This I have not forgot.'

Miſſ. But then, foraſmuch as this high Favour hath been beſtowed upon Chriſtians *to be call'd and treated as the Children of God, not for any thing they have done to deſerve it*, but purely *for the Sake of what his Son Jeſus Chriſt hath done and ſuffered for them:* —— He hath appointed ANOTHER SACRAMENT, which we call *the Lord's Supper*, in order to keep up the Remembrance of what he hath done for us:—His laying down his Life for us to *redeem* us from the Wrath of *God*, to *purchaſe* us to Himſelf to be a People *zealous of good Works*.

Ind. 'Why do you call THIS SACRA-'MENT by the Name of the *Lord's Sup-'per?*'

Miſſ. Becauſe our Lord Chriſt did appoint THIS ORDINANCE at his laſt Supper with his Diſciples, the Evening before he was crucified, to preſerve the *Memory* and the *Reaſons* of his Death; the *Knowlege* of which is the Foundation of the Chriſtian Religion, and *that* on which the *Happineſs* and *Salvation* of all Men doth depend.

Ind. 'You will not wonder, if I am very 'desirous to know all that is necessary con-'cerning this Ordinance.'

Miss. That you may do so, you must carry your Thoughts back to what I have already told you of, —— the *first Parents of Mankind*; — that they *rebell'd* against their Maker's Command; — that they *lost* his Favour, and all Right and Title to the Happiness which he had promised them; —that their very *Nature* became *prone* to Evil; — and both *they* and their *Posterity* became subject to *Sin*, to *Misery*, and to *Death*: —And, lastly, that the *Son of God*, pitying their Calamity, undertook to *redeem* them,—to *satisfy* his Father's Justice, and to *suffer* in his own Person for their Sins; as also to impart to them a *Spirit* and *Principle* of a new Life, in order to mend that Nature which they had so sadly spoil'd. ———

In order to which He was made *Man*; and, having put himself in the Place of Sinners, he offered himself to suffer Death for their Redemption; by which he restored them to his *Father*'s Favour, and to a Possibility of obtaining the Happiness for which they at first were made.

By which wonderful Goodness, and most worthy *Sacrifice*, God was so well pleas'd, —that he hath, *for his Son's Sake*, promised

to

to pardon all penitent Sinners, and to make them happy for ever.

Ind. 'All this I now remember you ex-'plain'd to me; and I thank you for put-'ting me again in mind of it; and I hope 'now I ſhall never forget it.'

Miſſ. It will certainly be your Intereſt to remember it; for indeed your Happineſs depends upon it.

Ind. 'Is it ſufficient for me to remember '*in this Sacrament*, that there was ſuch a 'Perſon as Jeſus Chriſt?'

Miſſ. No ſurely; much more is contain'd in it.—We are to call to mind his wonderful Love to Mankind, which engag'd him to take our Nature upon him, and to ſubmit to the Infirmities and Miſeries of it; which made him content to *live* amongſt us, and to *die* for us:———It is to call to mind his unwearied *Patience* and *Diligence* in doing Good;—healing the *Diſeaſes*, and inſtructing the *Ignorance*, of Men; and particularly his moſt grievous *Sufferings* and *Death*, by which he made an *Atonement* with his Father for the Sins of Mankind.—If we truly remember him, we ſhall endeavour to copy the Example of his Virtues, and eſpecially thoſe which were moſt conſpicuous in his Life.

Ind. 'Where ſhall I learn the Hiſtory 'of his Life and Actions, that I may follow 'his Example?'

Miſſ. In the FOUR GOSPELS, or NEW TESTAMENT.

Ind. 'What do you mean by the GOSPELS?'

Miſſ. I mean FOUR SMALL TREATISES, in which the *Life* and *Actions* of our *Saviour* are written for the Benefit of all ſucceeding Chriſtians; and, when it ſhall be your Happineſs to read them, you will there find abundant Matter and Reaſon for the perpetual Remembrance of Jeſus Chriſt.

Ind. 'What Need was there of this Sacrament, ſince it ſeems impoſſible for Men ever to forget ſo great a Benefactor?'

Miſſ. Jeſus Chriſt, who knew our Nature better than we ourſelves do, and how very apt we are to forgot the greateſt Favours of God, has by this HOLY ORDINANCE provided, that ſuch as have any Senſe or Regard for his Love, or even for their own Happineſs, ſhall never want a proper Occaſion of remembring what he hath done and ſuffer'd to redeem them from Miſery, and to put them in a way of being happy for ever:—He likewiſe intended this HOLY ORDINANCE as a ſtanding Proof or Evidence of this important Fact of *Chriſt's Death*, thereby to ſtrengthen and renew our Faith in it.

Ind. 'You will now, Sir, be pleaſed to let me know how he hath done this.'

Miſſ. Our GREAT LORD and SAVIOUR JESUS CHRIST, the Night before he

he was crucified, 'took Bread, and bleſſed 'and brake it, and gave it to his Diſciples, 'and ſaid, Take, eat; this is my Body, that 'is given for you:———Do this in Re- 'membrance of me.——After Supper alſo 'he took a Cup of Wine, and gave 'Thanks, and gave it to them, ſaying, 'Drink ye all of this;——for this is my 'Blood of the new Covenant, which is 'ſhed for you, and for many, for the Re- 'miſſion of Sin.——Do this, as often as 'ye ſhall drink it, in Remembrance of me '——For as oft as ye ſhall eat this Bread, 'and drink this Cup, ye do ſhew the 'Lord's Death till he come.'

Ind. 'You will now, Sir, let me know 'how this Sacrament is obſerv'd amongſt 'Chriſtians.'

Miſſ. They do it after this manner:—— Firſt, the Miniſter of Chriſt placeth, or cauſeth to be placed, upon a Table in our Churches, a Portion of *Bread* and *Wine* in the Sight of all the People.——This *Bread* and *Wine*, which are to *repreſent* the Sacrifice of Chriſt's Body and Blood, are *ſanctified*, or *ſet apart*, *for* this holy Uſe, by giving Thanks to God for all his Favours, and eſpecially for having ſent his only Son to redeem us by his Death; and by begging of him, that when we receive, and eat and drink this Bread and Wine, we may be ſo

far made Partakers of the Sacrifice of his moſt bleſſed Body and Blood, as to ſhare in all the Benefits which he hath obtained for us by his Death. At the ſame time he breaketh the Bread into Pieces, and poureth the Wine into a Cup, to repreſent unto our Senſes, by theſe *outward* and *viſible* Signs, the Death of Chriſt, whoſe Body was *broken*, and Blood *poured out*, upon the Croſs.

Ind. 'Pray, Sir, how doth he, after this, 'diſpoſe of this Bread and Wine?'

Miſſ. This Bread and Wine, being *ſanctify'd* by the Word of God and Prayer, he diſtributes among thoſe who are there preſent;——putting them in mind, That Jeſus Chriſt died for them, and for their Salvation;——preferring their Happineſs to his own Life;——that therefore they ought never to forget ſo great a Kindneſs, *but to keep up the Remembrance of him*, after this Manner, which he hath appointed, UNTIL HIS COMING AGAIN.

Ind. 'Is this all that is required of Chri-'ſtians,—"To keep up the Remembrance "of Chriſt, and of his Death?"

Miſſ. No, ſurely;—no thoughtful Chriſtians think *that alone* ſufficient.——They know that it is an humble Heart in which Chriſt delights to dwell;——they therefore look upon this Sacrament as a proper Occaſion of humbling themſelves before God, and

and of abhorring thoſe Sins which coſt Jeſus Chriſt his Life and Blood.

They know alſo, that the Bleſſings obtained for us by Chriſt's Death, of which this Sacrament is a Remembrance, are as much the *Food* of the Soul, as *Bread* and *Wine* are of the *Body*; — that this *Food* or *Support* we receive by a lively Faith in his Merits; and do therefore, at this Time, more eſpecially acknowlege the Efficacy of his Death. — *This is the true Bread, which nouriſheth to eternal Life* *. — *That God who ſpared not his own Son, but gave him up for us all, will he not with him freely give us all things?*

Beſides this, every penitent Chriſtian will look upon this as a proper Time to remember, and comfort himſelf with, the great *Extent of God's Mercy* declared *by his Son*, and this even with an Oath, — 'That all 'Sins ſhall be forgiven unto the Sons of 'Men †.'

Every humble Chriſtian alſo, who feels in his Soul the Want of God's Help to ſupport him againſt the Temptations of the *World*, the *Fleſh*, and the *Devil*, will think this a very proper Time *to beg of God* his Son's Promiſe, — 'That he will give the Ho-'ly Spirit to them that aſk him.'

* *John* vi. † *Mark* iii. 28.

Laſtly,

Laſtly,——Every Chriſtian muſt be ſuppoſed to receive this Sacrament in Token, that he acknowlegeth Jeſus Chriſt to be his *Lord* and *Saviour*,—to be his *Lawgiver here*, and his *Judge hereafter*.

Ind. 'I remark, that Chriſt commanded 'this Ordinance to be obſerved by his Fol-'lowers TILL HIS COMING AGAIN: Pray, 'what is meant by that?'

Miſſ. Why, as I have told you before, we Chriſtians do know, and firmly believe, that Jeſus Chriſt will come again at the End of the World—TO JUDGE THE LIVING AND THE DEAD;—to call all Men that ever have lived, to an Account for the Uſe they have made of the Favours which God has given them; and to *reward* or *puniſh* them, as they have lived well or ill in this World.

And this Intimation he gave his Followers, when he appointed this Ordinance, that they may conſider, every time they go to this Sacrament, what Account they will be able to give of themſelves, 'when he ſhall 'come to judge the World in Righteouſ-'neſs.'

Ind. 'Is there any thing elſe required of 'Chriſtians, before they go to this Sacra-'ment?'

Miſſ. Yes:——They ought, in the firſt place, to conſider what ſort of Life they have led ſince they were made Chriſtians;

—at

— at which time they obliged themſelves ‘ to make the Laws of God the Rule of ‘ their Faith, and Life, and Actions :’ — And to examine themſelves, whether they have not led a *wicked*, at leaſt, an *idle*, *uſeleſs* Life; — or whether they now live in any known Sin; — becauſe they are bound, when they go to that Sacrament, — ſeriouſly to acknowlege their Offences and Sins before God, and to beg his Pardon, with a full Purpoſe of Amendment of Life; otherwiſe they will receive nothing there, but their own Condemnation.

A Chriſtian is obliged alſo to have a grateful Senſe of God's Goodneſs, by conſidering his Mercy in ſending his own Son to redeem us, whom by his Death he hath reconciled to his Father, and put us in a way to be for ever happy, if it is not merely our own Fault.

And laſtly, *Jeſus Chriſt* having expreſly commanded, ‘ That all his Diſciples ſhould ‘ love one another, as he hath loved them, ‘ and given his Life for them *,’ — every Chriſtian is bound, before he goeth to this Sacrament (the chief End of which is to put him in mind of this great Inſtance of Chriſt's Love, every Chriſtian, I ſay, is bound), to conſider whether he hath any thing in his

* *John* xiii. 34.

Heart,

Heart, contrary to this Pattern of true Love, and Command of his Saviour.

Ind. 'Do you believe, that Christians are 'generally careful to prepare themselves for 'this Ordinance after this manner?'

Miss. All *serious* Christians are so: — But, too many, it is to be feared, are not. — And this is the Reason why so many Christians receive no Benefit from this *Sacrament*; — for otherwise, THIS ORDINANCE would be a most powerful Restraint to keep them from leading a *thoughtless* and an *evil* Life, — by affording them so many blessed Occasions of remembring and renewing their Covenant with God, laying them under continual Obligations of leading a new and Christian Life, and obtaining Grace from God to do so.

Ind. 'What do you think of those Chri-'stians that never go to this Sacrament?'

Miss. Why, they are generally to be esteemed in the Way of Ruin, without seeing their Danger. — They do not consider, that, as they are Sinners, God cannot be pleased with them; — and that there is no Pardon for Sinners, no Salvation to be hoped for, but only thro' the Merits of Christ's Death, which is *commemorated* in this Sacrament.

Ind. 'But sure, Sir, all Christians are 'not so thoughtless; — they must have some 'Reasons for neglecting so necessary a Duty, 'as you seem to represent it.'

Miss.

Miſſ. There may be *Reaſons* and *Scruples* for abſenting *for a time*; — but, generally ſpeaking, ſome of theſe following are the *true Reaſons*, why Men turn their Backs upon the *Lord's Supper*, when invited to it, let them pretend what they pleaſe.

Either they live in ſome *known Sin*, which they will not at preſent reſolve to forſake; — or this *World*, its *Buſineſs* or *Pleaſures*, have taken ſuch Poſſeſſion of their Hearts, that they have no Time even to think of their Souls, or of what muſt come hereafter: — Or laſtly, — they delude themſelves with a faint Purpoſe, that thus it ſhall not always be with them; — that ſome time or other they will make the Care of their Souls their great Concern. But ſuch Perſons ſhould conſider, that while they thus deſpiſe one of the greateſt Inſtances of God's Love, they continue in a *Sin* which too nearly reſembles the *Denial* of their *Lord* and *Saviour*: More particularly they ſhould reflect, that by perſiſting in ſuch a wilful Diſobedience to Chriſt's poſitive Command, they have no well-grounded Aſſurance, that any of their Prayers will be granted: For as Chriſt's Death is the only ſolid Foundation of Favour with God, ſo his MEDIATION is the only *Chanel*, thro' which it is to be conveyed to Chriſtians. Whether, therefore, thoſe who refuſe to commemorate the *one*, can lay any

juſt

juſt Claim to the *other*, is left to every Man's ſerious Meditation: — And they ſhould conſider with what Face they can *hereafter* appear before their Saviour in Judgment, whom they refuſed to remember in his Ordinance *here on Earth*; — it having been obſerv'd, — *That whatever keeps a Chriſtian from the Sacrament, after he has been inſtructed in the true Nature of it, will, generally ſpeaking, hinder him from going to Heaven.*

Ind. 'Can a Chriſtian know whether he 'hath gone to this Sacrament as he ought 'to have done, ſo as to hope for the Bleſſ-'ings attending it?'

Miſſ. That will beſt be known by the Manner of his Life afterwards: — If a Perſon went as a *true Penitent*, he will be very careful of falling into the Sins he hath repented of. — If he was indeed grieved with the Remembrance of his Sins, and the Burden of them was intolerable; — if he did in good Earneſt *purpoſe to lead a new Life*, he will be more careful to beg of God to enable him to do ſo. — If he went with a *lively Faith in God's Mercy thro' Chriſt*, that Faith will appear in a better Obedience to God's Laws. If *he had a thankful Remembrance of Chriſt's Death*, — the grateful Acknowlegement of that invaluable Bleſſing will conſtrain him to live ſo as to pleaſe his merciful Redeemer. — Laſtly, if he went with a *truly charitable Diſ-*

position to the Sacrament, he will afterwards make the Love of Christ the Pattern of his Love for all others; — he will *forgive*, and *give*, and *love*, as becomes a Disciple of Jesus Christ.

Ind. 'Will not the Blessings which Christ 'hath obtained by his Death, as represented 'by this Sacrament, encourage Christians 'to hope for Salvation without Amendment 'of Life?'

Miss. *Ignorant* and *unthoughtful* People may delude themselves with such vain Hopes; but all well-instructed Christians shall know, — that tho' Christ died for the Salvation of All, yet *those only* shall actually enjoy the Benefits of his Death, who live according to the *Will* and *Commands* of him *who died for them*; that there will be no Forgiveness of Sins without Repentance, and a thorough Reformation of Life; and that the strictest Adherence to this or any other positive Ordinance of God will not avail, without an earnest and sincere Endeavour to perform the whole Will of God, as it respects HIM, our NEIGHBOUR, and OURSELVES.

Ind. 'I cannot, Sir, but be very thank-'ful for the great Pains you have taken to 'instruct me, and to make me understand 'the *Nature* and *Benefit* of the Sacrament 'of the Lord's Supper; — and indeed,

'Sir, I am very desirous to be baptized, if 'you know of nothing that ought to hinder 'me.'

Miss. I would not hinder you one Moment;—but that I have one thing more to make you sensible of, before I would encourage you to be baptized. — And this is — 'The Delusion, the Danger, and the Mischief, of being a Christian without Christianity.'

Ind. 'Indeed, Sir, I do not understand 'you.'

Miss. I will explain to you what I mean, when you come to me again. — In the mean time, I shall pray God to keep you in this good Disposition, and from every thing that may any way hinder your true Conversion.

The PRAYER.

ALMIGHTY God, who gavest thine only Son *Jesus Christ* to suffer Death for our Redemption, give me Grace to keep up the Remembrance of this great Mercy. —Grant that I may never be ashamed to confess the Faith of Christ crucified; —That I may never despise the Blessings he has purchased for me, nor the Means of Grace which he hath ordained; which I most humbly beg for the Sake of the same *Jesus Christ* our Lord. *Amen.*

DIA-

DIALOGUE XIX.

The DELUSION, *the* DANGER, *and the* MISCHIEF, *of being Chriſtians without Chriſtianity.*

Indian.

'MOST kind Sir, I left you with a 'very earneſt Deſire of being bap-'tized; but you ſaid you had ſomething of 'Moment to ſay to me, before I was to be 'made a Chriſtian: For that Reaſon I am 'come now to wait on you.'

Miſſionary. To tell you the Truth then, notwithſtanding the Pains I have taken to inſtruct you, and to ſhew you both your true *Intereſt*, and your great *Danger* in not following it, I cannot but be afraid, leſt, when you come to be more converſant with the World, and inſtead of finding the good Fruits which you might naturally expect from ſo excellent a Religion, you ſhould find amongſt too many, profeſſing that Religion, little or no Fear of God, nor any true Concern for themſelves, or for what muſt come hereafter; — I cannot but be afraid therefore, leſt, ſeeing this, you ſhould be tempted to *ſuſpect* the Truths I have told you, and ſo either *renounce* Chriſtianity, or elſe content yourſelf, as too many do, with the *borrowed Name* of a Chri-

ſtian, and with mere Shadows of Religion, without endeavouring after *that ſubſtantial Holineſs*, without which no Man muſt ever hope to be happy.

Ind. 'I am very thankful for your Concern for me, and I ſhall hear with Attention the Inſtructions you will be pleaſed to give, for preventing my Fall.'

Miſſ. You muſt know then, — that the *Chriſtian Religion* is intended by God to *cure* the Corruption of our Nature, and to make us *happy*, by making us *holy*, *juſt*, and *good*; — by making *Chriſtians* the beſt *Neighbours*, the trueſt *Friends*, — the kindeſt *Maſters*, — the moſt faithful *Servants*, the beſt *Huſbands* and *Wives*, — the moſt careful and tender *Parents*, and the moſt dutiful *Children*, — the juſteſt *Magiſtrates*, and the moſt faithful and obedient *Subjects*; — and, above all, the devouteſt *Worſhipers* of the true and only God, and ſtrict *Obſervers* of his Laws. — Now my Fears are, — That when you ſhall ſee too many Chriſtians live without any Regard to theſe Duties, *profeſſing to know God, but in their Works denying him* *; — I ſay again, I cannot but be afraid for you, — leſt you ſhould forget the HOLY COVENANT you made with God, when you were baptized, — and fall inſenſibly into the Way of the World, which leads to Deſtruction.

* *Rom.* i. 21.

Ind.

Ind. 'Pray, Sir, what do you mean by 'the *Way of the World?*'

Miſſ. I mean, 'that ſad, but too com-'mon Deluſion, *of being Chriſtians without* 'Chriſtianity:'—That is,— of *profeſſing* to *obey* the Laws, and to *follow* the Example of Chriſt, and at the ſame time leading *careleſs* and *unchriſtian* Lives;—by which God is exceedingly diſhonoured;——the Goſpel deſpiſed;—and too, too many deceived to their everlaſting Ruin;—the ill Conſequences of which can never be ſufficiently lamented: —For the poor Heathens obſerving, that theſe People call themſelves Chriſtians; and yet ſeeing them *corrupt* in their Manners, *Contemners* of the God they worſhip, and his Laws;—*minding* neither his Promiſes nor Threats;—but having their Hearts wholly ſet upon their worldly *Intereſts* or *Pleaſures*; —they, ſeeing this, do very naturally conclude, — that if ſuch People as theſe can think themſelves ſecure of Happineſs in the next Life, no one needs to be concerned whether he be an HEATHEN or a CHRISTIAN in this.

Ind. 'You remember, Sir, what I told 'you before, that this very thing had once 'made me reſolve never to think of becom-'ing a Chriſtian; till you aſſured me, That 'ſuch as theſe are NO TRUE CHRISTIANS; '—but are either wholly ignorant of what

'they profeſs, or deceive themſelves with 'the Thoughts, that there is ſomething *in 'the very Name of a Chriſtian*, which may 'recommend them to the Favour of God, 'and ſave them from his *Diſpleaſure*, and 'their own Ruin.'

Miſſ. I told you the Truth, and what the Son of God hath commanded all Mankind to take notice of; — 'That not every 'one who calls himſelf a Chriſtian, ſhall enter into the Kingdom of Heaven, but ſuch 'only as do the Will of his Father, which 'is in Heaven, and obſerve his Laws *.'

Ind. 'I ſhall be very thankful, if you 'will let me know who they are that thus 'delude and deceive them, that I may not 'follow them to my Ruin.'

Miſſ. I muſt firſt tell you, that there are thoſe amongſt us, who, *being wiſe in their own Conceits* †, will not receive the Son of God as *their Teacher*, nor his *Goſpel* as the *Rule* of their *Faith* and *Manners:* — Now theſe Men often lead into very dangerous Errors ſuch People as do not know or conſider, upon what certain Proofs the Truths of the Goſpel *are moſt ſurely believed amongſt us.*

Ind. 'I hope my Belief in the Goſpel is 'confirmed ſufficiently, both by the many 'and wonderful Miracles of Chriſt, and

* *Mat.* vii. 21. † *Rom.* xii. 16.

'*eſpecially*

'*especially by his Reſurrection from the* '*Dead**.'

Miſſ. But you muſt not forget, *That your Faith, and the Increaſe and Continuance of it, is the Gift of God*; which you muſt pray for, as ever you hope to be preſerved free from Error.

Ind. 'Well, it is ſtrange, however, that 'People of Underſtanding in other things, 'who cannot but ſee how much we are apt 'to be miſtaken in the common Affairs of 'Life, ſhould, in Matters of the greateſt 'Concern, wholly depend upon their own '*Wiſdom* and *Power*, even where God hath 'undertaken to direct and aſſiſt us.'

Miſſ. You will not wonder at this, if you remember, what hath been ſo often repeated and proved;— that ſuch is the *Corruption* of our Nature, that when any Man, through a proud *Conceit* of his own *Wiſdom* and *Strength*, ſhall provoke God to forſake and leave him to himſelf, that Man will be capable of believing and doing the moſt unreaſonable things, to which an *evil Spirit*, or his own *corrupt Heart*, can tempt him.

Ind. 'Pray, Sir, what other Miſtakes are 'there amongſt Chriſtians, which endanger 'their Salvation?'

Miſſ. There are too many, who, for want of Attention to the good Inſtructions which

* *Acts* ii. 22. *Rom.* i. 4.

are

are given them, conſider not how they *live*, nor what will become of them when they *die*;—who know not the Evil of Sin, nor the Miſchiefs it has brought into the World;—how hateful it is to an holy God,—how ſtrict his Commands are to avoid it, and what the Portion of Sinners in the next Life is to be;—and therefore propoſe no other End to themſelves, in this, but only to *live* and *die* as eaſy as they can.—*Beſide thoſe who walk in Darkneſs, and know not whither they go**, and are ſecure, becauſe ignorant;—there are others, that are even afraid of being inſtructed.

Ind. 'That is ſtrange indeed.'

Miſſ. But it is true: And the Reaſon is, becauſe, if we deal faithfully with Sinners, we muſt *teſtify againſt them, that their Deeds are evil* †, and that they are in very great Danger, if they do not forſake their beloved Sins; *and then they will hate both us*, and thoſe unwelcome *Truths*, which condemn them, and their Way of Life:—No Wonder, therefore, that both theſe Sort of Chriſtians, by their unrighteous Lives, furniſh Unbelievers with Arguments for perſiſting in their Obſtinacy,—and hazard their own Salvation.

There are others alſo, who have been better informed, and perhaps well inclined; but

* *John* xii. 35. † *John* vii. 7.

ſuffer

ſuffering their Hearts to be poſſeſſed with the *Love* of the World *, its *Buſineſs*, *Riches*, or *Pleaſures*, they loſe thereby the Knowlege and Remembrance of the Truth, and forget their good Purpoſes, and fall into a way of Living which the Chriſtian Religion condemns, and which will be puniſhed with the Loſs of *Heaven* and *Happineſs*. And there are too many, who, having not caſt off all Fear of God, and Concern for their Souls, do yet content themſelves with a punctual Performance of the *external* Part of Religion, vainly thinking that an *outward* Shew of religious Worſhip will atone for the Want of that *inward* Purity of Heart, which is indiſpenſably required from every Chriſtian.

Ind. 'I would be glad to know, who this 'Sort of miſtaken Chriſtians are.'

Miſſ. Beſide thoſe already mentioned, there are many, who, though they know themſelves not to be in the Way of Salvation, make their Minds eaſy, by purpoſing to repent, and be converted; fooliſhly ſuppoſing *that Repentance is abſolutely in their own Power*; — at the ſame time provoking God, who alone can give them the Grace of Converſion, to leave them to their own Choice and Deſtruction.

Others flatter themſelves, that *Repentance*, and a *Change* of Life, are only required,

* *Matt.* xiii. 22.

where

where People have been guilty of *great* and *ſcandalous* Sins,—ſuch as *Murder*, *Adultery*, and the like;—not conſidering that a Man, who is innocent of great Crimes, may be far from being a true Chriſtian, and in the Way of Salvation;—the beſt of Men ſtanding in need of Repentance and Pardon, and of the Mercy of God.'

Ind. 'I have heard, that Chriſtians do de-'pend very much upon the Goodneſs and 'Mercy of God.'

Miſſ. And ſo they may, and ought to do, provided they do not deceive themſelves, by abuſing his Mercy, *which is intended to lead Men to Repentance, and Amendment of Life.*

Ind. 'Pray, how do Men abuſe this Mer-'cy of God?'

Miſſ. When they continue to live in any *known* Sin, or wilfully neglect any Duty; and yet hope, that God of his great Mercy will forgive them.

Ind. 'You have often mentioned the *Cor-'ruption* and *Weakneſs* of human Nature. 'Will not this plead our Excuſe, and pre-'vail with ſo good and merciful a Being to 'pardon ſuch as have not done what he 'hath commanded?'

Miſſ. Yes: And he hath faithfully promiſed, that upon Condition of their *Repentance*, and *Amendment of Life* (according to the

the Goſpel) he will pardon the greateſt Sinners.

Ind. 'Perhaps they will ſay, that they 'are not able to perform theſe Conditions.'

Miſſ. What would you think of one who ſhould make that an Excuſe, and yet would be ſorry to be made *able*, only becauſe he is *unwilling* to part with his Sins?

Ind. 'Such an one, to be ſure, complains 'without Reaſon, and his Ruin will be from 'himſelf.'

Miſſ. And yet this is the Caſe of all *careleſs* and *wicked* Chriſtians.—God would have all his Creatures happy; — he knows that Man can never be happy, till his corrupt Nature be mended;—he has therefore, as I told you before, appointed the *Chriſtian Religion*, as the moſt effectual Means of our Recovery from Sin unto Holineſs.——By which we are taught to depend upon the Almighty Power of God, *even that Almighty Power which raiſed Jeſus Chriſt from the Dead* *, to raiſe us from the Death of Sin unto the Life of Righteouſneſs, by enabling us to *ſee*, to *reſiſt*, to *overcome*, and to *root* out, whatever is evil in us, and to reſtore us to the Image of God, in which Man was at firſt created. — Chriſtians, therefore, do but delude themſelves, and blaſpheme God,

* *Rom.* vi. 4.

when

when they pretend they cannot do what he requires of them, in order to their Happineſs.

And, to name no more ways at preſent, by which Men deceive themſelves to their Ruin :—Very great is the Number of ſuch as depend upon a *Death-bed Repentance*, for the making their Peace with God, and fitting themſelves for Heaven ;—living in the mean time *without God in the World*, neither fearing his *Anger*, nor regarding his *Promiſes*.

Ind. 'Indeed, Sir, theſe are all ſad Miſ-'takes ; and I hope, I ſhall not fall into 'any of them.'

Miſſ. I hope ſo too ;—but then you muſt be very *humble*, and always *fear* for yourſelf, and beg of God to keep you from ſuch Miſtakes, which are the Ruin of ſo many, who yet call and think themſelves to be Chriſtians ;—otherwiſe your being made a Chriſtian will not ſecure you from Danger.

Ind. 'Pray, Sir, what are the Things 'which are moſt likely to offend the good 'Spirit of God, and force him to forſake 'ſuch as are dedicated to him, and put un-'der his Protection?'

Miſſ. In the firſt place, Chriſtians do grieve that good Spirit, — by neglecting to improve the Graces beſtowed upon them ; —for, as I told you before, this is a Rule

of the Goſpel, — *That to him who makes good Uſe of the Favours which God hath given him, God will give more; and he that will not do ſo, ſhall loſe what he had* *.

Ind. ‘ I hope I ſhall not forget this Rule ‘ of Truth.’

Miſſ. In the next place, a Chriſtian runs the Hazard of loſing the Help and Comfort of the Spirit of God, by *returning* into that way of Life, and to thoſe Sins, which he *renounced* at his Baptiſm; — eſpecially when he falls into, and continues in, any known and wilful Sin; — for then he will naturally hate God, and God will forſake him.

Ind. ‘ Hate the God that made us!’

Miſſ. Why, as monſtrous a Sin as you think that is, it is certainly true: — For any Man, whoſe Conſcience tells him, that he is always doing that which muſt offend an *holy*, *juſt*, and *powerful* God, cannot but wiſh there was no ſuch Being to call him to an Account, and to puniſh him; nor can he poſſibly love ſuch a Being.

Thirdly; — Another Way of grieving the Holy Spirit is by neglecting, which in Truth is deſpiſing, thoſe Means of Grace, which Jeſus Chriſt hath appointed to bring Men *into*, and to keep them *in*, the Way of Salvation.

Ind. ‘ I have not forgot what you have ‘ formerly told me; — That the hearing

* *Mat.* xiii. 12.

'and ſeriouſly thinking of the Word of God, 'in which a Chriſtian's Duty is contain'd, as 'well as the Promiſes to *encourage*, and the 'Puniſhments to *deter* us, is one of thoſe 'Means you ſpeak of, moſt proper to con-'vert Men, and to keep them in the Favour 'of God.'

Miſſ. And the others are; — The *Holy Ordinances* which Chriſt himſelf hath appointed; the one to receive Men into his Church, and the other to enable them to grow in Grace.

Now, as the Uſe of theſe Means, join'd with earneſt Prayer to God, for Light to diſcover what is evil in us, and for Power to root it out, is the ſure way of preſerving the *Fellowſhip of the Holy Spirit*; — ſo, when any Chriſtian, depending upon his own *Reaſon*, *Wiſdom*, or *Power*, and forgetting that all *our Sufficiency to do any Good, is of God* *, does neglect theſe Means, the good Spirit will forſake ſuch a Perſon, and leave him to himſelf, and to the Deluſion and Government of evil Spirits, which, without a ſincere Repentance, will be his Ruin.

Ind. 'This, I hope, will be a Warning 'to me, never to neglect theſe Means of 'Grace and Safety.'

Miſſ. And I hope too, that you will never forget *to give God the Glory of all the Good*

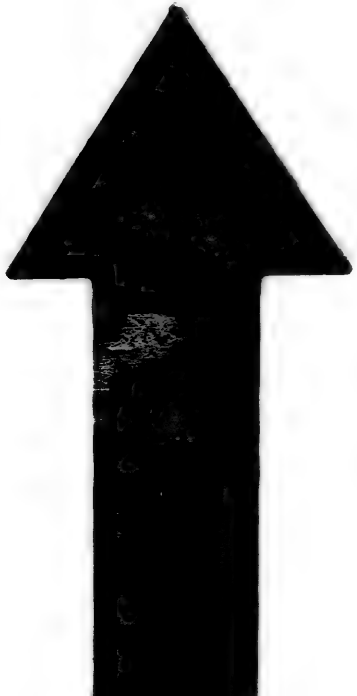
* 2 *Cor.* iii. 5.

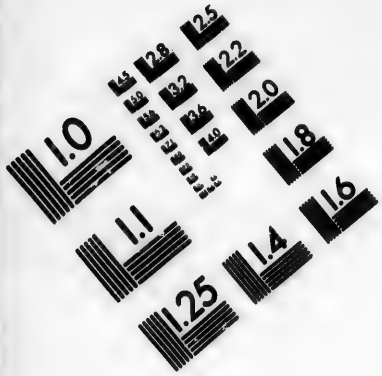
you do; for be assur'd of this, — *That neither the Reasonableness of any Duty*, nor *the Baseness of any Sin*, nor any other Consideration, *can enable you to do what is good, and well-pleasing to God*, or *to avoid what is evil*, but only his Grace, and that good Spirit, to which you are dedicated at your Baptism. To him you must apply for Light to see your Duty, and for Strength to perform it; — *and to him you must give all the Glory.*

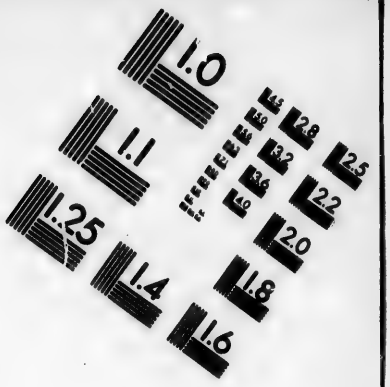
Ind. 'Since there are so many bad Christians to be met with, I should be glad to 'know who they are whose Example I may 'safely follow.'

Miss. I would not advise you to make the Lives and Actions of other People *altogether* a Pattern for you to follow; but always rather have an Eye to what you believe will please or displease God, and what you know he has commanded or forbidden: — Altho' good and bad Christians may, for the most part, be known by the Lives they lead, *as a Tree is known by its Fruit.*

When, therefore, you see Men pay a great Regard to *God* and his *Laws*, honouring his Holy *Name*, and his *Word*, and every thing belonging to him; — when you see them *just*, and *kind*, and *merciful*, and *not given to Revenge*, but ready to *forgive*, and *give*, and *love*, as becomes the Followers of Christ; — when you see them *temperate* and *chaste*, *modest*







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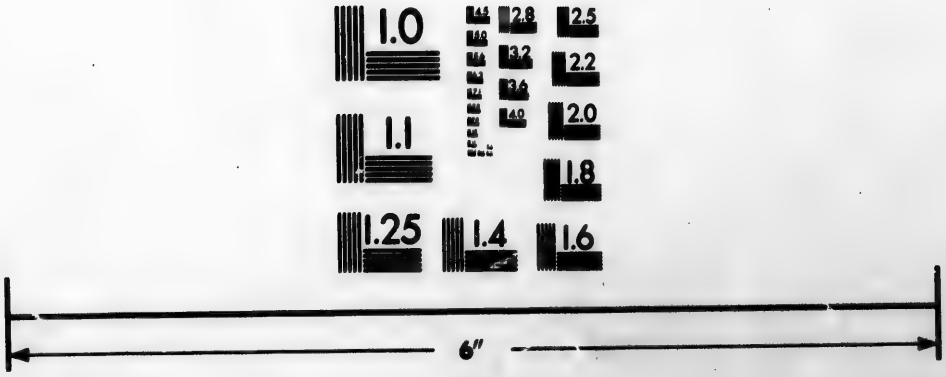

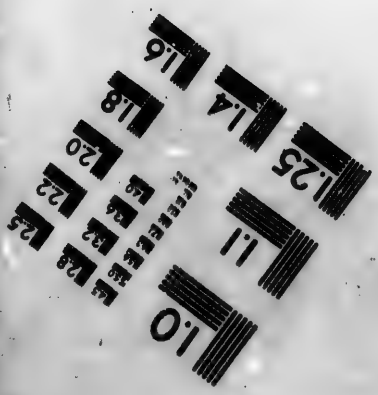

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deſt and *humble*, and *dealing with others as they themſelves would be dealt with*; — you will have Reaſon to take theſe for good Chriſtians, if you are convinced, that they do theſe Things out of *Love* and *Obedience* to God.

On the other hand, — If you ſee among thoſe who call themſelves Chriſtians, ſuch as make no Conſcience of their Ways, but lead *careleſs*, *idle*, *uſeleſs*, or *diſorderly Lives*; — exceeding *fond of the World*, and its *Vanities*; — and ſtriving to be *rich* and *great*, at any rate; — if you ſee any that live in *Adultery* or *Fornication*, or that are *Drunkards*, *Spend-thrifts*, *Covetous*, or *Oppreſſors*; — if you ſee *Parents* unconcern'd for their Childrens eternal Welfare, — *Huſbands* and *Wives* forgetting or breaking their Marriage Vows; — *Maſters* and *Servants* never remembering, that *they* have a *Maſter in Heaven*; — if you ſee *Men in Power* regardleſs of the Honour of that God, whoſe *Repreſentatives* they are; — you may be ſure, that *theſe*, and *ſuch as theſe*, — ARE CHRISTIANS WITHOUT CHRISTIANITY, and will be liable to a moſt ſevere Judgment, for their oppoſing the gracious Deſigns of God, and of his *Son Jeſus Chriſt*.

Ind. 'Pray, Sir, what do you mean by 'that?'

Miſſ.

Miſſ. Why, God is ſo good and merciful, *That he would have all Men to be ſaved, and to come to the Knowlege of the Truth* *.

Now, all ſuch as, *uſurping* the Name of Chriſtians, do lead unchriſtian Lives, theſe *oppoſe* their Maker in his moſt gracious Deſigns, bringing an evil Report upon Chriſtianity, as if nothing good were to be got by it, — making the ignorant Heathens to take that for Chriſtianity, which is *far* from it; — by which they hinder ſuch as might otherwiſe deſire to become Chriſtians; — they *confirm* Unbelievers in their Infidelity, and *ſerve* all the Deſigns of *Satan* in oppoſing the Kingdom of Chriſt; — and therefore muſt of Neceſſity be *more hateful* to God, and their Puniſhment be greater, than that of the Heathens, as much as they now deſpiſe thoſe poor People.

Ind. 'You have convinced me, Sir, of "the "Danger of being a Chriſtian without Chri- "ſtianity."—Will you be ſo kind as to ſhew 'me how I may avoid falling into ſuch a Way 'of Life, as, it ſeems, too many do?'

Miſſ. In the firſt place, conſider what a Bleſſing it is, that you are not ſtill in Darkneſs, but that you are come to the Knowlege of your Maker, and of the Way to pleaſe him; whereby you will be happy when you die, whatever your Lot may have been in this World.

* 1 *Tim.* ii. 4.

And, in the next place, keep it always in your Mind, — That THIS GOD, whom you have chosen to serve, *is every-where present*; so that if at any time you offend him, you offend in his very Presence a Being, who hath Power *to punish you for ever*.

Be careful to keep yourself always sober: — DRUNKENNESS and INTEMPERANCE disorder our Reason, and make us forget our best Resolutions, and the Dangers which encompass us.

Do not set your Heart upon this *World*, its HONOURS, RICHES, or PLEASURES; for, besides that you must soon leave them, they will be apt to make you *forget* what you will *gain* or *lose* by being a *good* or *bad* Christian.

Never fansy that any Sin is small; 'for 'the least known Sin, continued in, will 'lead to a greater;' and, if you should provoke the Spirit of God to forsake you, you will be capable of committing the very greatest Crimes. *Human Nature*, as it is now corrupt, is the *same* in all Men: — We are all subject to Temptations; — and if ever, by our *repeated* Crimes, we should force the *Spirit of God* to leave us to ourselves, no Man can tell, no Man can foresee, what barbarous Wickedness he shall be tempted to commit; — nor what *unwelcome*, *unlook'd for* Calamities he may bring upon himself, while he goes from Sin to Sin, till he meets with Destruction.

ſtruction. — For no Man continues long at one certain Pitch of Wickedneſs; for not only one *evil* Habit *begets* another, but the *more* a Man ſins, the *leſs capable* he makes himſelf of judging *what Sin is*, and the dreadful Conſequences of continuing in it.— And the Influences of God's *Holy Spirit*, and the gracious Interpoſitions of Providence, have ſtill leſs Power upon his Mind and Soul, till he has quite forgotten his Maker,— till he has fill'd up the Meaſure of his Iniquities, — and till he meets with Deſtruction, generally in *this World*, as well as the *next*.

Whenever, therefore, you are ſenſible you have done amiſs, delay not one Moment to beg of God to pardon you, and to give you Grace to do ſo no more.

And forget not an excellent Rule, which I have formerly mentioned, to direct you in moſt Actions of Moment: — 'Do not, at 'your Peril, undertake any thing, which 'you cannot with Confidence beg of God to 'bleſs and proſper you in.'

Laſtly, and above all, remember, what cannot too often be repeated, *That without Faith, — a Faith which worketh by Love, which purifies the Heart, overcomes the World, and keeps the Commandments of God*, you cannot poſſibly live as becomes a true Chriſtian.

Ind.

Ind. 'I beg you will explain what you 'mean by this.'

Miſſ. By this Faith we mean a — *deep*, *real Senſe*, and *firm Belief*, of the Mercy and Love of God, for his poor *fallen* and *loſt* Creatures, and his kind Propoſal by his own Son to make them happy for ever. — This is that *ſaving Faith*, which will lead a Chriſtian moſt powerfully to love God, and obey his Son Jeſus Chriſt, *to whom he hath given all Power in Heaven and Earth:* — This is that Faith which *will purify your Heart*, will lead you to Repentance, and keep you in the Way to eternal Life; and this is what you muſt beg of God, *for this Faith is his Gift*; and that he may *increaſe* it in you unto your Life's End.

Ind. 'I hope I ſhall never forget to pray 'for ſo neceſſary a Grace.'

Miſſ. I have only a few Queſtions to aſk you, in order to your being baptized, which you muſt anſwer (to God) when you are call'd upon to make a public Profeſſion of Chriſtianity.

And firſt, — Conſider whether there are any *Ways of Life*, or *Cuſtoms*, which at preſent you are fond of, which you will not utterly *forſake*, when you ſhall be convinced, that they are forbidden by God, or diſpleaſing to him.

Ind. 'I know of none which I will not 'forſake, in order to pleaſe God.'

Miſſ.

Miſſ. Will you ſincerely devote yourſelf *to God the Father* and *Maker* of all things, that you may become his faithful Servant unto your Life's End?

Ind. 'I purpoſe, by his Help, to do ſo, 'and become ſuch.'

Miſſ. Will you, with the ſame Sincerity, devote yourſelf to *his Son our Lord Jeſus Chriſt*, for whoſe Sake God has promiſed to pardon all your Sins, to receive you into Favour, and to make you happy, if you continue to obey him all your Days?

Ind. 'This I fully purpoſe to do.'

Miſſ. Laſtly, — Will you dedicate and devote yourſelf to the *Holy Ghoſt*, that good Spirit, that he may, by his all-powerful Grace and Help, keep you from Sin and Wickedneſs, and aſſiſt you in the Way of Holineſs and Happineſs, that you may never be a Reproach to that Religion which you are going to undertake?

Ind. 'I will moſt thankfully dedicate 'myſelf to him, that, by his Aſſiſtance, I 'may be able to pleaſe God, and perform 'what I have promiſed.'

Miſſ. You will not fail to do ſo, if you often conſider, that your everlaſting *Happineſs* or *Miſery* will depend upon your *obſerving* or *neglecting* the *Vows* and *Promiſes* you make at your *Baptiſm*.

And

And if, to this, you add your ſincere *Prayers* to God, to *direct* and *bleſs* you in the Work you are deſirous to undertake, he will moſt ſurely *hear* your Prayers, and *grant* your Petitions, which you may make in ſome ſuch Words as theſe following.

Select

Select SCRIPTURES AND PRAYERS.

Matt. vi. 10. *Thy Kingdom come.*

MAY the Kingdoms of the World become the Kingdoms of the Lord, and of his Chriſt!

O Thou who art the Maker and Redeemer of all, have Mercy upon all whom Thou haſt made and redeemed; and grant that none may make themſelves incapable of that Happineſs which Jeſus Chriſt hath purchaſed with his moſt precious Blood. — To this End, we beſeech Thee to bleſs the pious Endeavours of all Perſons and Societies, which ſtrive to propagate the Goſpel; — That its Divine Truths may be received in all the World; — That thy Ways may be known throughout the Earth, thy ſaving Health among all Nations; — That thy Name may be great among the Heathen, and reverenced and adored by all thoſe that are yet Strangers to thy moſt

moſt glorious Perfections.—Have Pity upon all thoſe miſerable People, who ſtill ſit in Darkneſs, and want the neceſſary Means of Inſtruction; and grant that, by the Preaching of the Goſpel, they may, in thy good Time, be delivered from their *Ignorance*, *Idolatry*, and the *Bondage* of *Satan*, in which they have been ſo long enſlaved. — And may thy good Providence reveal the Means by which thy Kingdom may be enlarged, and the whole Earth filled with the Knowlege of the Lord!

Grant this, O merciful God, for Jeſus Chriſt's ſake: To whom with Thee, and the Holy Ghoſt, be all Honour, Glory, Dominion, and Power, for ever and ever. *Amen.*

A Supplication on behalf of the HEATHEN WORLD.

Matth. ix. 36. *Jeſus, ſeeing the Multitude, was moved with Compaſſion, becauſe they were as Sheep having no Shepherd.—Pray ye the Lord of the Harveſt, that he would ſend Labourers into his Harveſt.*

HOW many, O Jeſus, of thy Sheep have no Shepherd! none to ſhew them their Danger!—none to keep them out of Danger! none to lead them where they may find Paſture!

May

May thine infinite Wiſdom and Goodneſs, O Lord, reveal to us the Means, by which thy Goſpel may be preached unto them; and prepare their Hearts to receive the Truth, that they may be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God! Send them Paſtors after thine own Heart; full of Knowlege, Compaſſion, and Zeal; that, pitying their ſad Condition, they may inſtruct them in the Ways of Truth, and of eternal Life. — Increaſe the Number and the Graces of thy Meſſengers and Miniſters; and touch the Hearts of all Chriſtians with a true Compaſſion, like thine, O Lord, for all ſuch as are Strangers to Thee, and to the Merits of thy Death, by which they have been redeemed, that they may chearfully contribute to a Work ſo acceptable to the Divine Majeſty. — And may thy Holy Spirit, by the Preaching of the Goſpel, add daily to the Church ſuch as ſhall be ſaved, thro' thy Merits and Mediation, O Lord, and Lover of Souls! *Amen.*

A Miſſionary's PRAYER.

John xvii. 20. *Neither pray I for theſe alone, but for all thoſe that ſhall believe through their Word.*

ON this thy efficacious Prayer, O Jeſus, I depend for Succeſs in this my Undertaking and Miniſtry.—To this Prayer we all owe our Faith and Converſion.—In a grateful Senſe of which, I beſeech thee, O Lord, to make me an Inſtrument of propagating thy Goſpel, and of converting others, and of fulfilling thy Father's Will, who would have all Men to be ſaved, and to come to the Knowlege of the Truth.

Teach me, O Lord, by thy Spirit, thy Word, and thy Example, how I ought to teach others: — And, by thy preventing Grace, prepare them for Inſtruction;—give them a great Concern and Fear for themſelves, that, feeling their own Miſery, they may ſeek for Help, and thankfully accept it, when offered to them.

On thy Almighty Grace, O God, I rely for Succeſs in all my Labours and Miniſtry, and for a Zeal both prudent and fervent to promote thy *Glory*, the *Intereſts* of thy Kingdom, and the *Good* of Souls, for Jeſus Chriſt's ſake. *Amen.*

A PRAYER

A PRAYER proper for ſuch as deſire to be inſtructed in the CHRISTIAN RELIGION.

Acts xvi. 30. *Sirs, what muſt I do to be ſaved? And they ſaid, Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved:—And they ſpake unto him the Word of the Lord,* &c. *and he was baptized.*

GREAT God, have Pity on me; for I am in Diſtreſs and Fear for myſelf.—I have been convinced, that I ſhall live for ever, after I leave this World, in either Happineſs or Miſery.—This gives me great Uneaſineſs, when I conſider what muſt become of me when I die.—My own Conſcience accuſeth me of having done many things, which I know muſt greatly diſpleaſe Thee.—I find myſelf inclined to do Evil continually, and I know not how to help it; ſo that my Fears increaſe upon me daily.—Thy People aſſure me, that Thou art good and merciful to ſuch as call upon Thee in their Diſtreſs; and that for the ſake of Jeſus Chriſt, thy beloved Son, Thou wilt pardon Sinners, and receive them into Favour.——In Confidence of this,—I beſeech Thee to pity my diſtreſſed Condition, and deliver me from the Ignorance and

and Fears I labour under:—Cauſe me to know Thee, and thy Son Chriſt, more perfectly; and teach me how I muſt live ſo as to pleaſe Thee. Reward the Endeavours of ſuch as are ſo kind as to inſtruct me.—Give me an underſtanding Heart, a teachable Temper, and an obedient Will, that I may thankfully uſe the Means which Thou haſt ordained for my Salvation.—Defend me from the Power and Malice of evil Spirits, which may ſtrive to hinder my Converſion.—Theſe Bleſſings I beg for the ſake of thy beloved Son, the Lord Jeſus.

Dan. xii. 3. *They that turn many to Righteouſneſs, ſhall ſhine as the Stars for ever and ever.*

O Merciful God, increaſe the Number and the Graces of ſuch as are zealous for thy Glory, and for the Converſion of Sinners:——Impart to them the true Way of Inſtruction, and may thy Bleſſing go along with their pious Endeavours!

Tit.

Tit. iii. 3. *For we ourſelves were ſometimes fooliſh, diſobedient, deceived, ſerving divers Luſts and Pleaſures, living in Malice and Envy, hateful, and hating one another.*

THIS, O Jeſus, had ſtill been our ſad Condition, hadſt not Thou redeemed us by thy Death, and bleſſed us with the Light of thy Goſpel. May this, O Lord, be the Fruit of our Faith in Thee, and of our Gratitude for thy Mercies to us, that we pity the Miſeries of the Heathen World, and endeavour to make them Partakers of the ſame Bleſſings we ourſelves enjoy!

Acts xviii. 26. *When Aquila and Priſcilla had heard Apollos ſpeak, who knew only the Baptiſm of John, they took him unto them, and expounded unto him the Way of God more perfectly.*

LET it here be obſerved,—That theſe two Perſons, both of the Laity, a Man and his Wife, were, by the Spirit of God, made Inſtruments of perfecting the Faith of *Apollos*, a Man of otherwiſe great Abilities: ——To ſhew Chriſtians the Importance of what St. *Paul* tells us (1 *Cor.* xii. 21.) *The Eye cannot ſay of the Hand, I have no need*

of thee; nor again, the Head to the Feet, I have no need of you.

Grant, O Lord, that the exemplary Zeal and Piety of these two Persons may encourage all good Christians to put their helping Hand to promote thy Glory in the Conversion of Heathens; — and to awaken such Christians, amongst ourselves, as are asleep, into a Sense of their Danger. Grant this, O Lord, for Jesus Christ's sake.

Tit. iii. 8. *These things I will that thou affirm constantly, that they which have believed in God, may be careful to maintain good Works.*

GOD grant that all Christians may, by their good Lives, shew the Goodness and Power of the Religion which they profess, and would have others to embrace! that they may add to their Faith Virtue!— And that by their Examples the Lives and Manners of Men may be reformed, this being the great Design of the Gospel, and the necessary Condition of the future Happiness of Believers!

EVERY private and well-disposed Christian would do well to consider what a great deal of Good he may do, by such Hints

Hints as these following, to his Children, his Servants, or his Slaves.

The great Corruption of human Nature. — The Misery of Man, and his Danger through Sin.——The utter Impossibility of helping ourselves.—The Necessity and Blessing of a Redeemer. — The great Love of God for his poor Creatures, in sending his Son to redeem them.—That all our Hopes of Pardon and Happiness are from God's Mercy through Christ our Saviour.—That, as ever we hope for Happiness, we must live according to his Doctrine and Example; endeavouring to grow every Day better, without ascribing any thing to ourselves, but all to the Grace of God: Which Grace is sufficient to enable us to overcome all the Difficulties we meet with.——If we add to these the Certainty of a future Life, and a future Judgment; — and the Rewards and Punishments of another World, *&c.*—Such Hints as these, seriously and often repeated, will, through the Grace of God, awaken the most Careless and Ignorant, and force them to ask,—What must I do to be saved? And they may be directed to such as are sent and ordained to instruct them in the Way of Salvation:—And the merciful God give them good Success!

Private

Private *and* Family

PRAYERS, *&c.*

A ſeaſonable INSTRUCTION.

PUBLIC and private Prayers and Thankſgivings are an *Homage* and Duty, which all Men owe to God as their *Creator*, their *Lord* and *King*;—and by which they are to acknowlege their *Obedience* to, and their Dependence upon Him, for Life, and Breath, and all Things which they enjoy or hope for.

This, therefore, God hath made our indiſpenſable Duty:—And it will be a *downright Rebellion*, for any Man to refuſe this Homage any Day of his Life;—the wilful Neglect of this being, in Effect, to diſown his *Power* over us,—His *Goodneſs* to help us in our Neceſſities,——And his *Juſtice* to puniſh ſuch as tranſgreſs his Commands;—And to queſtion the Faithfulneſs of his *Promiſe* to pardon the truly penitent Sinner, and to reward all ſuch as ſincerely ſtrive to pleaſe him.

This Neglect and Diſobedience is very often puniſhed by God's leaving Men to themſelves, and to their own wicked Ways; which

which ever did, and ever will, end in their Ruin,—very often in this World, but always in the World to come, without a Miracle of Grace, which ſuch Sinners have no Reaſon to hope for.

The Cauſe of which is plain:—The conſtant and wilful Omiſſion of this Duty is a ſure Way to loſe the Knowlege and Remembrance of God, of his Word and Promiſes:—And then Men will have no Motives to fear or to love God, nor any Reaſon to hope for any Good from him.

It will alſo very naturally lead ſuch People to depend upon themſelves only,—To forget their own ſad Condition and Miſery;—That they are liable to God's Wrath, and even to Damnation; which Knowlege is neceſſary, and for this End was revealed, even to awaken and humble Sinners, that, by a true Repentance, they may eſcape the bitter Pains of eternal Miſery.

Now the Spirit of God threatens, that ſuch as *will not retain God in their Knowlege* (which can be done only by praying to him daily), *ſhall be given up by God to a reprobate Mind*, that is, *to a Mind void of Judgment*;—To do what is right in their own Eyes, let what will follow.

And the Event will certainly be this:—They will fall under the Power and Government of *Satan*, and his evil Angels, who will

will lead them, as he did the Heathen World, *to commit all Iniquity with Greediness*, till they are fit for no Place but Hell.

Now, if these be Truths of the Gospel, as most surely they are, one would hope, there would need no other Words, to persuade every one who is in his right Mind, and not already in the sad Condition beforementioned,—To beg of God to keep him, by his Grace, from falling into so dreadful Circumstances.

The most sure way to avoid it is,—To dedicate some Time every Day of our Lives to the Worship of God: Humbly to acknowlege our Dependence upon him:—To confess our own Weakness to help and govern ourselves:—To beg Pardon for having offended him:—To pray for his Grace, and Protection, and Blessing:—And to give him Thanks for his Mercies and Favours to us.

By doing this, *we shall retain God in our Knowlege:*—This will be a true and solid Foundation of Peace, and Comfort, and Happiness:—Provided it be performed out of a deep Sense of our own Wants and Miseries:—With a firm Faith in God's Promises *to fulfil the Desires of them that fear him:*—And with an Eye to the Blood of Jesus our Redeemer, for whose Sake, and thro'

thro' whoſe Sufferings, we are reconciled to God, and God to us.

The following Devotions are here added, that they who ſtand in need of ſuch Helps, may be directed what to pray for, *every Morning* and *Evening* of their Lives.— Not but that every ſerious Chriſtian will find Occaſion to aſk many more Favours and Bleſſings, than can be ſet down in any Form of Prayer whatever.

For this Reaſon there are added, after every Prayer, ſome ſhort Inſtructions, as alſo proper Texts of Holy Scripture, with ſhort Meditations upon them, to help the Devotion of ſuch as are well-diſpoſed, and alſo to lead them into a way of Profiting at all times, by the Holy Scriptures heard or read by them or others, which we all too often hear without being bettered by them.

The Duty *and* Benefit *of Morning* PRAYER *for any Perſon in private.*

VERY many are the evil Conſequences of going without God into a World full of Temptations and Dangers, which of ourſelves we can neither foreſee nor eſcape.

Whoever conſiders this, and the infinite Miſchiefs which may follow, will never venture abroad, without praying for God's *Guidance*, *Protection*, and *Bleſſing*, *every Morning of his Life.*

Morning

Morning PRAYER.

BLESSED be the Lord for his Mercies renewed unto me every Morning ;—For my *Preſervation* and *Refreſhment*, and for all the Bleſſings of the Night paſt, for which all Thanks and Glory be to Thee, my God and Father!

Gracious God, continue to me theſe, and all other thy Bleſſings, ſo long, and in ſuch a meaſure, as ſhall be moſt for thy Glory, and my Salvation.

Poſſeſs my Soul, I beſeech Thee, with a true and ſaving Faith, and with ſuch a Senſe of thy Goodneſs to *me*, and of my Dependence upon *Thee*, that it may be my Delight, as it is my Intereſt and Duty, to ſerve and obey Thee.

But that I may ſerve Thee with a quiet Mind, forgive me all my Sins, I beſeech Thee, for thy dear Son's ſake, and withhold the Judgments of which my Conſcience is afraid.

Keep it ever in the Heart of thy Servant, that it is an evil Thing and bitter, to *forſake and offend the Lord*.—And, above all things, *Keep me from wilful and deliberate Sins*, that I may never *grieve thy Holy Spirit*, nor provoke Thee to leave me to myſelf.

Let thy reſtraining Grace preſerve me from the Temptations of the *World*, *the Fleſh*, *and the Devil*;——That I may fall into no Sin, nor run into any kind of Danger: — But that all my Doings may be ordered by Thee, to do always that which is righteous in thy Sight; — And that I may live and act as having Thee, O God, the conſtant Witneſs of all my *Thoughts*, *Deſigns*, *Words*, and *Actions*.

May I never render myſelf, by new Sins, unworthy of thy Guidance and Protection! —Suffer me not to go aſtray, or bring me back by ſuch ways as to Thee ſhall ſeem meet.

May I love *Thee* with all my Heart, and all *Mankind* for thy ſake!—And may I ever have this ſure Proof of thy Love abiding in me, that I ſtudy to pleaſe Thee, and to keep thy Commandments!——And that I may forgive, and love, and do Good to my Neighbours, as becomes a Diſciple of Jeſus Chriſt!

Aſſiſt me, by thy Grace, faithfully to perform all the Duties of my Calling; and thankfully to receive, and patiently to bear, whatever thy Providence ſhall order for me.

Preſerve me from an *idle* and *uſeleſs* Life; ever remembering,— *That the Night cometh, when no Man can work*:—And that *now* is the Time in which to provide for Eternity.

And grant, O Lord, that no worldly Pleaſure, no worldly Buſineſs, may ever make me *loſe the Sight of Death.*

And may the Thoughts of Death oblige me to be truly and ſincerely good;— —To mortify all *Pride* and *Vanity*,— *Covetouſneſs*, *Hatred*, *Envy*, and *Malice*;—To be *ſerious*, *ſober*, and *watchful*, while I continue in this State of Trial!

Hear me, O Heavenly Father, not according to my imperfect Petitions, but according to the *full Meaning* of that holy Prayer, which thy only Son hath taught us, in Compaſſion to our Infirmities:

OUR Father, which art in Heaven; — Hallowed be thy Name.——Thy Kingdom come. — Thy Will be done in Earth, as it is in Heaven.——Give us this Day our daily Bread. — And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.——And lead us not into Temptation.——But deliver us from Evil. —For Thine is the *Kingdom*, and the *Power*, and the *Glory*, for ever and ever. *Amen.*

Some

Some Short MEDITATIONS, for ſuch as are well-diſpoſed, and have Time to ſpare.

John xvi. 23. *Verily I ſay unto you, Whatſoever ye ſhall aſk the Father in my Name, He ſhall give it you.*

EVERY thing is promiſed to this Duty, when we pray as we ought to do; *i. e.* —In the Name, and through the Merits, of Jeſus Chriſt; — Out of a Senſe of our own Wants and Miſeries;—With the *Humility* of ſinful Creatures;—And with a full Purpoſe of doing what we know will pleaſe God.

O Lord, vouchſafe me theſe Diſpoſitions, that I may never aſk Thee any thing in vain, or render myſelf unworthy to receive thy Bleſſings.

Prov. iii. 5, 6. *Lean not unto thine own Underſtanding; in all thy Ways acknowlege God, and he ſhall direct thy Paths.*

Do thou, O God, direct my Paths, and teach me to guide my Affairs with *Charity*, *Diſcretion*, *Juſtice*, and *Piety*. Shew me the Way that I ſhould walk in, and give me Grace to follow the Conduct of thy good Spirit, for the Sake of Jeſus Chriſt.

1 Cor. xv. 33. *Evil Communications corrupt good Manners.*

No Man muſt ſay, that he has any Reſpect for God, or Fear for himſelf, who chooſeth the Converſation of wicked Men. — Their idle and profane Diſcourſes will leave evil Impreſſions upon the Mind. — Their indecent Freedoms with the Name of God, and Things ſacred, will leſſen the Reverence we owe to the Divine Majeſty.——Their filthy and lewd Talk will deſtroy Modeſty, and every Grace and Virtue; and will not fail to wear off the Thoughts and Fears of what may come hereafter — May thy Graces, O God, keep me from a Converſation ſo diſpleaſing to Thee, and ſo deſtructive to the Souls of Men; grant this for Chriſt's ſake!

1 Peter i. 17. *Paſs the Time of your Sojourning here in Fear.*

Give me, O God, this moſt neceſſary and moſt uſeful Fear and Dread of the Unfaithfulneſs of my own Heart.—Make me ever mindful of my Infirmities and Failings, that I may be more watchful over myſelf, and more earneſt in my Prayers for the Help of thy Grace for the time to come.

The

The *Duty* and *Benefit* of Evening PRAYER for a Perſon in Private.

SLEEP, ſaid a great Man, *is ſo like Death, that I dare not truſt it without ſaying my Prayers.*——And indeed, for fear of the worſt, a thoughtful Chriſtian will take care to make his Peace with God, before he goes to ſleep; ——And put himſelf under God's Protection, *every Evening of his Life*, that he may be ſafe from Fear of Evil.

An Evening PRAYER.

O MOST Gracious and Merciful God, I give Thee Thanks, that it hath pleaſed Thee to add another Day to the Years of my Life; and that none of thy Judgments, to which for my Sins I am juſtly liable, have fallen upon me.

Accept, O Lord, of my unfeigned Thanks, for this thy conſtant Care over me:—For delivering me from the Dangers of an evil World: And for the many undeſerved Bleſſings beſtowed upon me, Day after Day.

Bleſſed be thy Goodneſs, that my Sins and Ingratitude have not hindered Thee from bringing me ſafe to the Evening of this Day!

O God, infinite in Mercy, pardon my Sins of the Day paſt, whether in Thought, Word, or Deed, which I have committed through the Fraud and Malice of the Devil, or through my own Weakneſs and Frailty: And grant that they may never riſe up in Judgment againſt me.

Prepare me, I beſeech Thee, for the Continuance of thy Favours, by giving me the Grace of a true Repentance, and a thorough Amendment of Life.

Make me truly ſenſible of the Weakneſs and Corruption of my Nature; and the Need I have of thy gracious Help, that I may pray for it continually.

May I ever make a right Uſe of the Time which thy Goodneſs ſhall yet vouchſafe me, and not dare to abuſe thy Patience and Long-ſuffering!

Make me ever ſenſible of my *latter End*, that Death may not overtake me unprepared. —And in the Hour of Death, and in the Day of Judgment, good Lord, deliver me.

O God all-powerful, take me this Night under thy Protection: — Preſerve me from the Powers of Darkneſs, and from the Dangers of the Night:—And, by thy Grace and Providence, bring me at laſt through all the Trials and Temptations of this World to a bleſſed End;—That I may *die* in Peace, and *reſt* in Hope, and *riſe* in Glory:——

Through

(Through Jeſus Chriſt,——in whoſe Name, and according to the full Meaning of that holy Prayer which he hath taught us, I moſt humbly beſeech Thee to hear me, for myſelf, and for all Chriſtian People.

OUR Father, which art in Heaven;—Hallowed be thy Name.—Thy Kingdom come.—Thy Will be done in Earth, as it is in Heaven.—Give us this Day our daily Bread.—And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.—And lead us not into Temptation.—But deliver us from Evil.—For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

Short MEDITATIONS for ſuch as have Time, and are well-diſpoſed.

Eph. iv. 26. *Let not the Sun go down upon your Wrath.*

LORD, grant I may lie down to ſleep, with the ſame charitable Diſpoſitions with which I deſire to die.—I beſeech Thee for all that are my Enemies; —— Not for Judgment and Vengeance, but for *thy Mercy*;—For *their* Pardon and Converſion, and for their eternal Happineſs.

Heb.

Heb. iii. 7, 8. *To-day, if ye will hear his Voice, harden not your Hearts.*

This is the Day, and this the Life, in which God ſpeaks to us in Mercy.—Lord, grant that I may not harden my Heart againſt this Truth; nor let me ſlip this Day of thy Patience; that neither the Cares nor the Pleaſures of this Life may ever make me forget, that this is the Day on which my Salvation depends, ſo far, that I know not whether I ſhall have another.

Rev. iii. 3. *Thou ſhalt not know what Hour I will come upon thee.*

Let me give Credit to Thee, O God, Lord of Truth, and not to my own corrupt Heart, which would flatter me, that I may have Time and Warning ſufficient to prepare for Death!—But give me Grace, O Lord, to be prepared for that *unknown Hour*, by a ſpeedy Repentance, a true Converſion, and an holy Life.

Matt. xvi. 26. *What is a Man profited, if he ſhall gain the whole World, and loſe his own Soul?*

How many live without thinking of this!—We admire, and we envy, thoſe who get great Eſtates for themſelves, and for their Chil-

Children;—making their Riches their Delight, their Happineſs, and the whole Concern and Buſineſs of their Lives.—

Lord, deliver thy Servant from ſuch a Blindneſs, as muſt end in my everlaſting Ruin, and in the Loſs of my Soul, for which the whole World cannot make me Amends.

Luke xiii. 7, 8. *Behold, theſe three Years, I come ſeeking Fruit on this Fig-tree, and find none. Cut it down: Why cumbereth it the Ground?* — *Lord, let it alone this Year alſo:—If it bear Fruit, well; if not, then, after that, thou ſhalt cut it down.*

I adore thy wonderful Patience, O God, towards me, and thy merciful Interceſſion, O Jeſus, with thy Father for ſparing me: ——May this Goodneſs and Long-ſuffering lead me to Repentance!— And may thy all-powerful Grace enable me to bring forth Fruits meet for Repentance, and worthy of thy future Care!

Morning PRAYER for a Family.

Joſh. xxiv. 15. *As for me and my Houſe, we will ſerve the Lord.*—

THIS ought to be the ſincere Reſolution, and conſtant Practice, of every Chriſtian Maſter of a Family. —— Without this, none can reaſonably expect to have dutiful Children, or faithful Servants;— nor juſtly hope to have God's Bleſſing in this World, or in the World to come.

Let one devoutly read or ſay what followeth, the reſt of the Family ſeriouſly attending.

THE Lord hath brought us ſafe to the Beginning of this Day: Let us give him Thanks for this, and for all his Mercies.

Let us pray, that we may live in the Fear of God, and continue in Love and Charity with our Neighbours:

That his Holy Spirit may direct and rule our Hearts, teaching us what to do, and what to avoid:

That the Grace of God may ever be with us, to ſupport us in all Dangers, and carry us through all Temptations:

That the Lord may bleſs all our honeſt Endeavours, and make us content with what his

His Providence ſhall order for us:—And that we may continue his faithful Servants this Day, and all the Days of our Life.

For all which Bleſſings let us devoutly pray.

Then all devoutly kneeling, let one ſay,

OMOST Gracious and Merciful God, by whom the World is governed and preſerved, we give Thee humble Thanks for thy fatherly Care over us; in preſerving us from the Dangers of the Night paſt, and in bringing us ſafe this Morning to ſee another Day.

We gratefully acknowlege our Dependence upon Thee for all the *Neceſſaries*, *Conveniences* and *Comforts* of our Life;—for all the Means of our Well-being *here*, and of our everlaſting Happineſs *hereafter*.

We give Thee Thanks for the Light of thy Goſpel, and the Help of thy Grace, and for the Promiſe thou haſt made us of Pardon and Forgiveneſs thro' thy Son Chriſt Jeſus, on our ſincere Repentance and Amendment.

Give us, we beſeech Thee, ſuch a Senſe of theſe and all other thy Mercies to us, as may make us truly thankful to Thee for them.

Give us Grace, that we may ever walk as in thy Sight;—Make a Conſcience of all our

our Ways;—And, fearing to offend Thee, may never fall into the Sins we have repented of.

Enable us to reſiſt and overcome the Temptations of the World, the Fleſh, and the Devil;—To follow the Motions of thy good Spirit;—To be ſerious and holy in our Lives;—true and juſt in our Dealings;—watchful over our Thoughts, our Words, and our Actions;—diligent in our Buſineſs, and temperate in all things.

Give us Grace honeſtly to improve all the Talents which Thou haſt committed to our Truſt;—and may no *worldly Buſineſs*, no *worldly Pleaſures*, divert us from the Concerns of the Life to come!

May thy Bleſſing be upon our Perſons, upon our Labours, upon our Subſtance;—And upon all that belongs to us!—And may we never undertake any Work, which we dare not beg of Thee to proſper!

By thy Grace defend us in all Aſſaults of our Enemies:—And grant that this Day we fall into no Sin, neither run into any kind of Dangers:—But that all our Doings may be ordered by thy Governance, to do always that which is righteous in thy Sight.

Give us, gracious God, what is needful for us, and Grace not to abuſe thy Favours:——Give us, we beſeech Thee, contented Minds;

Minds;——And make us ever mindful of the Wants of others.

Give us, in this World, the Knowledge of thy Truth, and, in the World to come, Life everlasting. *Amen.*

Hear us, O merciful God, not according to our imperfect Petitions, but according to the full Meaning of that Form of Prayer which Jesus Christ hath taught us, and for his sake.

OUR Father, which art in Heaven; Hallowed be thy Name.—Thy Kingdom come.——Thy Will be done in Earth, as it is in Heaven.———Give us this Day our daily Bread.———And forgive us our Trespasses, as we forgive them that trespass against us.—And lead us not into Temptation.——But deliver us from Evil.——For thine is the *Kingdom*, and the *Power*, and the *Glory*, for ever and ever. *Amen.*

THE Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all, evermore. *Amen.*

Proper MEDITATIONS for ſuch as have Time, and are devoutly diſpoſed.

Pſal. cxxvii. 1. *Except the Lord build the Houſe, they labour in vain that build it.*

UNHAPPY and blind are they, who expect to proſper without thy Bleſſing, O Lord. — I do therefore beg that Bleſſing upon *myſelf* and *Family*, my *Labours* and *Subſtance*. — And may I never hinder thy Bleſſings, by undertaking any Work which may diſhonour Thee, or my Chriſtian Profeſſion! — Fit us, O Lord, by thy Grace, *for that Houſe not made with Hands, eternal in the Heavens*, prepared for them that love and fear Thee.

Hab. ii. 9. *Woe to him that coveteth an evil Covetouſneſs to his Houſe, that he may ſet his Neſt on high, that he may be delivered from the Power of Evil!*

Deliver us, O God, from *Covetouſneſs, the Root of all Evil*;——which leads Men to truſt in themſelves; — To forget their Dependence upon Thee; — and fooliſhly to hope to be out of the Reach of Misfortunes, and thoſe Evils and Afflictions, which are deſigned in great Mercy, for the Puniſhment

ment of Sin, and for the Salvation of Sinners.—Preſerve us, O Lord, from this too common, but damnable Sin of Covetouſneſs, for Jeſus Chriſt's ſake. *Amen.*

Luke xvii. 26, 27, 28, 29. *As it was in the Days of Noah, and of Lot.—They did eat, they drank, they bought, they ſold, they planted, they builded; — till the Day that Lot went out of Sodom, when they were all deſtroyed.*

Lord, open our Eyes before we are ſurpriſed by Death, as theſe miſerable Sinners were in the Days of *Noah*, and of *Lot*.—May this be a Warning to us!—And keep us, by thy Grace, from ſetting our Hearts too eagerly upon the *Buſineſs*, the *Cares*, or *Pleaſures*, of this Life, without conſidering how ſoon and ſuddenly we may be called out of it;—*And that Day overtake us unaware.*

Col. iv. 1. *Maſters, give unto your Servants that which is juſt and equal, knowing that ye alſo have a Maſter in Heaven.*

O Heavenly Maſter, bleſs me with good and faithful Servants:——And grant that I may perform all the Duties of a Chriſtian Maſter;—That I may have a tender Concern for the Welfare both of their Bodies and Souls, and be an Example to them of

Sobriety, Juſtice, and Piety; and that we may be an Houſhold fearing God.—And may thy Bleſſing be upon them, and upon all my Affairs committed to their Truſt, for the ſake of thy beloved Son!

Parents for Children.

Eph. vi. 4. *Ye Parents, bring up your Children in the Nurture and Admonition of the Lord.*

O GOD, the Father of our Lord Jeſus Chriſt, for his ſake, bleſs my Children with healthful Bodies, and underſtanding Souls, and ſanctified Hearts, that they may remember their Creator all their Days.—Let thy Grace preſerve them from the Temptations of an evil World, and may I never be wanting in any Part of my Duty to them!—But inſtruct them in the Faith and Duties of a Chriſtian Life;—Convince them of their Faults, and correct them in Reaſon and Love.—O be thou, O God, their Father and their Portion in this World, and in the World to come! *Amen.*

Evening Prayer for a Family.

Let one of the Family read or ſay diſtinctly what followeth, the reſt ſeriouſly attending.

BY the Favour of God, we are come to the Evening of this Day; and we are ſo much nearer our latter End.

Let us ſeriouſly conſider this, and pray God to prepare us for the Hour of Death.

Let us, with penitent Hearts, beſeech Him to pardon our Offences, and to deliver us from the Evils which they have deſerved.

Let us reſolve to amend whatever we have done amiſs, and pray God, that His Grace may keep us from returning to thoſe Sins which we have repented of:

And that we may be ſafe under His Protection, who alone can defend us from the Powers of Darkneſs.

For all which Bleſſings let us devoutly pray.

Then, all devoutly kneeling, let one diſtinctly ſay;

O LORD, and Heavenly Father; we acknowlege thy great Goodneſs to us, in ſparing us when we deſerve Puniſhment;—In giving us the Neceſſaries of this Life, and in ſetting before us the Happineſs of a better Life.

O merciful God, pardon our Offences, correct and amend what is amiss in us, that as we grow in Years, we may grow in Grace, and the nearer we come to our latter End, the better we may be prepared for it.

In the midst of Life we are in Death.

Lord, grant that these Thoughts may make us careful how we live, that we may escape the bitter Pains of eternal Misery.

Take from us all Ignorance, Hardness of Heart, and too much Carefulness for the Things of this Life.

Make us an Household fearing Thee, O God, submitting ourselves to thy good Pleasure, and putting our whole Trust in thy Mercy.

Give us a true Knowlege of ourselves;— Of the Corruption of our Nature; — And the Necessity of thy gracious Help to save us from Ruin.

And may the Spirit of Christ ever live and rule in us, possessing our Souls with a sincere Love of Thee, O God, with an earnest Desire to please Thee, and with a Dread of offending Thee!

Sanctify us wholly, we beseech Thee, that our Spirits, and Souls, and Bodies, may be preserved blameless unto the Coming of our Lord Jesus Christ.

Con-

Continue to us, and to all Chriſtian Churches, the Means of Grace and Salvation; and may the ſaving Truths of the Goſpel be publiſhed and received in all the World!

Vouchſafe unto us an Intereſt in all the Prayers of thy holy Church, which have this Day been offered to the Throne of Grace.

Forgive all that have injured us, and forgive our many Offences againſt our Neighbour.

Bleſs, we beſeech Thee, O God, all thoſe whom thy Providence hath ſet over us, whether in Church or State.———And give us Grace to honour and obey them for Conſcience-ſake.

Defend us from all Adverſities which may happen to our Bodies, and from all evil Thoughts which may aſſault and hurt our Souls;—and prepare us to receive with an humble Reſignation, whatever thy Providence ſhall think beſt for us.

And, finally, we beſeech Thee to give us Grace, that we may lead and end our Lives in thy Faith and Fear, and to thy Glory, through Jeſus Chriſt our Lord. *Amen.*

Hear us, O merciful God, for ourſelves and for all Mankind, not according to our weak Underſtandings, but according to the full

full Meaning of that holy Prayer, which thy beloved Son hath taught us.

OUR Father which art in Heaven;——Hallowed be thy Name.——Thy Kingdom come.——Thy Will be done in Earth as it is in Heaven.——Give us this Day our daily Bread.—And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.—And lead us not into Temptation.——But deliver us from Evil.——For Thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all evermore! *Amen.*

Select Scriptures, and Meditations upon them; which may teach us how to profit by reading the Scriptures.

Matth. x. 30. *The very Hairs of your Head are all numbered.*

LET this thy wonderful Providence, O God; and Care over us, be evermore our Comfort and Defence againſt all the Evils which may happen to our Bodies, and all evil Thoughts, which may aſſault and hurt

our

our Souls;—Againſt the diſtracting Cares of this Life; — and againſt the Fears and Adverſities which may befal us.—Thine infinite *Wiſdom* knows all our Wants and Dangers, and the propereſt Means of conveying Relief and Succour to us.—Thy Fatherly *Goodneſs* cannot but pity us;—Thy *Power* is able to help us; — and thy *Faithfulneſs* can never fail us.— O! may we never render ourſelves unworthy of this thy divine Protection!

Luke ix. 23. *Jeſus ſaid to them all, If any Man will come after me, let him deny himſelf, and take up his Croſs daily, and follow me.*

O Jeſus, who haſt made this the Rule and Means of our Salvation, enable us by thy *Spirit*, thy *Doctrine*, and *Example*, to obſerve it daily;—To wean our Hearts from a Love and Fondneſs for this World,—Its Pleaſures, Profits, and all its Idols;— To mortify our corrupt Affections, and to correct and amend what is amiſs in us:— To be meek, and humble, and temperate; and to ſubmit our Wills to the Will and Law of God:——And grant, O Lord, that we may never lead Heathens and Unbelievers to have unworthy Thoughts of Thee, and of thy Religion, by our ungodly Lives, while we pretend to be Followers of Thee.

Luke

Luke xiii. 24. *Strive to enter in at the ſtreight Gate; for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

May we never flatter ourſelves, that the Way to Heaven and Happineſs is eaſy, and that the Generality of Chriſtian People are in the Way of Salvation, when Thou haſt declared the contrary!—O! may thy Spirit convince us, that our Salvation is not to be ſecured without great Watchfulneſs and Care, without Labour, Pains, and Diligence;—And that, on theſe Conditions, thy Goodneſs will enable us to overcome all the Difficulties we can poſſibly meet with!

Luke ix. 13. *If ye, being evil, know how to give good Gifts unto your Children; how much more ſhall your Heavenly Father give* good Things, and *His Holy Spirit, to them that aſk Him!*

O Heavenly Father, let it be unto us, according to this thy Son's moſt faithful Promiſe.—For his ſake, give us thy Holy Spirit, to live and act in us, to guide and aſſiſt us all our Days; and may we ever aſk and be content with ſuch good Things as it ſhall pleaſe Thee to give us!—And grant that we may never grieve thy Holy Spirit;

—never

—never reject his godly Motions, or render ourſelves unworthy of his Abode with us, by living in any known Sin.

Rev. iii. 19. *As many as I love, I rebuke and chaſten.*

O! that we may acknowlege thy loving Kindneſs to us, in all the Diſpenſations of thy Providence! Our corrupt Nature will not let us ſee this: —It is thy Grace alone which muſt convince us, that a Father ſo good would not ſuffer Afflictions to fall upon his Children, without an abſolute Neceſſity. —Convince us, therefore, O God, that we ſtand in need of thy Rebukes, to awaken and amend us:— And enable us to bear all the Afflictions of this Life with Patience, and an intire Reſignation to thy Wiſdom and Goodneſs, and make them powerful Means of our eternal Salvation. *Amen.*

A Short

A ſhort and neceſſary Inſtruction for the *Lord's Day*, in the Morning.

THE Lord, who has bleſſed *One Day in Seven*, bleſſeth all thoſe that keep it holy: And very terrible have been his Judgments upon them that have profaned it.

It is your Duty therefore, *on this good Day*, to lay aſide, as much as poſſible, all worldly Buſineſs; all worldly Thoughts; all worldly Pleaſures; that you may honour your Creator to the beſt of your Power: By owning your Dependence upon him; by hearing his Word, and his Commands; by aſking his Bleſſings, and giving him Thanks for his Favours.

If then it is our Intereſt, and our Happineſs, to ſerve God, it is our Duty to be at his Houſe before his Service begins; to ſhew, that we fear his Majeſty, and dare not offer him *a lame Sacrifice*; to ſhew, that we do indeed deſire his Bleſſing, and take Delight in ſerving him.

When therefore you come into the Houſe of God, and firſt kneel down, *ſay ſecretly this ſhort Prayer:*

A ſhort

A ſhort Prayer at your coming into Church.

MAY the good Spirit of God diſpoſe me unto, and aſſiſt me in, his Service! The Lord give us all a true and lively Senſe of our Wants, and of his Mercy and Preſence amongſt us, that we may ſerve him with our Hearts as well as with our Bodies, and that our Prayers may be heard, for the ſake of his Son Jeſus Chriſt our Lord! *Amen.*

After this, attend diligently to what is ſaid, and pray'd for; remembring that they are *your* Prayers which are offered up to God; but that you have no Share in them, if you do not mind what is aſked in your Name.

That your Heart may go along with your Prayers, ſay ſoftly, *Amen*, So be it, to every Petition. This is what the moſt Unlearned may do, and it may be the moſt Learned cannot do better, to keep their Minds intent upon what they are about.

When you *confeſs your Sins*, do it with great Seriouſneſs and Concern, remembring that you are for ever undone, if you are not forgiven. And then hear with Comfort upon what Condition God will pardon you:

If you *repent, and believe the Goſpel*, you are ſure to be forgiven.

When the *Word of God* is read or preached, be careful to mind it, that you may know your Duty, and the Reward of doing it; that you may obſerve the Way of God's dealing with Mankind, in puniſhing the Wicked, and in protecting and rewarding the Righteous; that you may know the Manner of our Redemption, and the great Love of God in bringing it to paſs; that you may ſee the Dangers you are liable to, and the Bleſſedneſs that is ſet before you, ever remembring, that *Faith, without which we cannot pleaſe God, cometh by Hearing, and Hearing by the Word of God*, Rom. x. 17.

And be ſure to behave yourſelf with great *Reverence* and *Devotion*, while you are in the Houſe and Preſence of God; for if, when you ſhould be on your Knees, aſking God's Pardon and Bleſſings, or ſtanding to praiſe the Creator of Heaven and Earth; if, inſtead of doing ſo, you ſit and ſleep away the Time, or careleſly gaze, and think of other Matters, then you will return from God's Houſe with a Curſe, and not with a Bleſſing.

And yet the very beſt of us, after all our Care, have Cauſe to beg Pardon even for the Faults of our Devotions. Therefore, before you riſe from your Knees, ſay privately *this ſhort Prayer*:

A ſhort Prayer before you leave the Church.

THE good Lord accept of our Duty, and Service; pardon our Sins and Infirmities; give us what is needful for our Souls, and for our Bodies; and keep us evermore under thy Protection, for the ſake of Jeſus Chriſt our Saviour! *Amen.*

And now, God forbid that you ſhould ſpend the Remainder of this good Day, ſo well begun, in Sin and Vanity! Rather think how you may do moſt Honour to your Creator and Redeemer.

If you can read, you can both inſtruct yourſelf, and them that will hear you.

If you have Children and Servants, you can teach them how to fear, and to love, and to pray to God.

And if you are unlearned, you can think of what you have heard at Church, and reſolve to do, to the beſt of your Knowlege, as you have been taught.

Then will the Lord be with you, to bleſs you in the Way you go; to preſerve and to proſper you. For this is what he hath declared, *Them that honour me, I will honour; and they that deſpiſe me, ſhall be lightly eſteemed*, 1 Sam. ii. 30.

A Prayer for Sunday *Morning.*

O LORD, who haſt conſecrated this Day to thy Service, give us Grace ſo to obſerve it, that it may be the Beginning of an *happy Week* to us; and that none of thy Judgments may fall upon us for profaning it. Fix in our Hearts this great Truth, *that here we have no Abiding-place*, that we may ſeriouſly and timely provide for another Life; and grant that this great Concern may make us very deſirous to learn our Duty, and to do what thou requireſt of us. And bleſſed be God, that we have Churches to go to, that we have ſuch Times ſet apart for the more public Worſhip of our Creator, that we have Paſtors to teach us! The Lord proſper their Labours, and give us Grace to profit by them, that they and we may enjoy an everlaſting Sabbath with thy Saints in Heaven, for Jeſus Chriſt's ſake! *Amen.*

A plain and useful Instruction for SUNDAY Evening.

Concerning the Providence of God, *or his Wisdom and Goodness in governing the World.*

THAT God is great, and to be greatly feared, we know by the World he hath made, and from his dreadful Judgments.

That God is good, and to be loved and worshiped, we are convinced from his Care of the whole Creation.

For his tender Mercies are over all his Works, Psal. cxlv. 9. Therefore have his Creatures the Comfort of the Rain and Sun, of Food and Shelter; the Earth yields Increase, and the Seas are stored with Creatures innumerable.

In the Hand of God are these and all other Blessings, which he with-holds, or giveth, according to his good Pleasure, to teach us, that we wholly depend on him; *that Man liveth not by Bread alone*, nor by his own Industry, but by the Providence of God, who ordereth all Conditions of Life for the best, for those that cannot choose for themselves.

And, if he ſuffers *ſome to be poor*, it is, becauſe that Condition is beſt for them *now*; but he will make them a great Amends in the next World for what they want in this, if they will be content and honeſt, neither murmur at their own Lot, nor envy that of others.

When God giveth Riches, it is not to make them an Occaſion of our Ruin, but to try our Virtue; for, *if we are not high-minded; if we truſt not in uncertain Riches, but in the living God; if we do Good with them, and readily diſtribute to the Neceſſities of others; then are Riches a real Bleſſing, and help to bring us to eternal Life*, 1 Tim. vi. 17.

If he bringeth us into Affliction, it is not that he is pleaſed with the Miſeries of his Creatures, *but he is ſhewing them their Tranſgreſſion, he is opening their Ear to Diſcipline, that they may return from Iniquity, and ſave their Souls from Death eternal*, Job. xxxvi. 9.

If he ſuffers us to be tempted, it is not that we might fall, but to make us more ſenſible of our own Weakneſs, that we may come to him for Help, on whom we depend, *who will not ſuffer us to be tempted above what we are able to bear*; and who will reward our poor Endeavours with unſpeakable Happineſs.

If we have *Friends*, it is the Favour of God to us; and, if we have *Enemies*, they

are Rods in his Hands, either to correct, or to make us careful of our Ways.

The Devil himſelf, that powerful Spirit, is under God's Command, to execute his Judgments upon wicked Men, while they that truſt in the Lord have nothing to fear, for he hath no Power to hurt them.

Happy are we, who know theſe Things now; and we ſhall be for ever happy, if we live according to this Belief.

For then *we ſhall truſt in the Lord with all our Heart, and not lean unto our own Underſtanding.*

We ſhall call upon *him* for what we want, and thankfully receive what he is pleaſed to ſend. For, *ſhall we receive Good at the Hand of God, and ſhall we not receive Evil?* Job ii. 10.

We ſhall hope for his Favour when we mean well, and never expect his Bleſſing when our Deſigns are evil.

We ſhall look upon God's Time as the beſt, and not grow impatient when our Deſires are not anſwer'd.

We ſhall acknowlege his Hand in every thing that befalleth us, and hope for his Mercy even when he is angry, knowing, *that all things ſhall work together for Good to them that love God,* Rom. viii. 28. *Thus ſhall we dwell under the Defence of the Moſt High, and ſhall be ſecure fr m Fear of Evil.*

A Prayer for Sunday *Evening.*

ALmighty God, by whom all Things were *made*, and are *preſerv'd*, make us truly thankful, for thy wonderful Works of *Creation*;—For thine adorable *Providence* in preſerving every thing that Thou haſt made;—And for thine infinite *Power*, *Wiſdom*, and *Goodneſs*, in the Government of the World.—But above all, we acknowlege thine infinite *Love* in the *Redemption* of the World, by thy Son our Lord Jeſus Chriſt; and thy *Goodneſs* in ſending by him this comfortable Meſſage to thy diſtreſſed Creatures, —*That whoſoever receiveth and believeth in Him ſhall not periſh, but have everlaſting Life.*—We bleſs thee for his holy *Doctrine* and *Example*;—And for his precious *Death*, and glorious *Reſurrection*, by which our ſad Condition, and *thine* unſpeakable Love, have been wonderfully ſhewn to us.——We give thee Thanks for thy *Holy Word*, by which thy Works of Mercy and Providence have been preſerved, and thy Will made known unto Mankind.———We bleſs thy Holy Name, for ſanctifying *One Day in Seven* to thy Service, to keep up the Knowlege and Remembrance of Thee, and of our *Creation* and *Redemption*;—And for appointing thy *Miniſters* to publiſh theſe Truths to us in thy Name, that we may render unto Thee

Thee that *Honour*, *Love*, and *Obedience*, which becometh Creatures to pay to their great Creator. — And we beſeech Thee, O God, to give us all ſuch a deep and laſting Senſe of thy great and undeſerved Mercies to us, that our Hearts may be unfeignedly thankful, and that we may ſhew forth thy Praiſe, not only with our *Lips*, but in our *Lives*, by giving up ourſelves to thy Service, and by walking before Thee in Holineſs and Righteouſneſs all our Days;——And as we often hear how we ought to walk, and to pleaſe God, we may continue to do ſo unto our Lives End, thro' Jeſus Chriſt our Lord. *Amen.*

A ſhort ADMONITION *to All, and eſpecially to Maſters of Families.*

AMongſt the many growing Vices of this profane Age, one wretched and ungodly Cuſtom is too common; *viz.* of Peoples falling to their Meals, as Beaſts do to their Fodder, without any Thoughts of God, or Thanks for his Bleſſings.—— And even too many of thoſe, who have not quite laid aſide this Chriſtian Duty, perform it after ſuch a ſlight and negligent Manner, as makes it as ſinful as the Omiſſion.

When

When a Man, like ourſelves, beſtows a Favour, we naturally give him Thanks. — Are not Food, and the Supports of Life and Health, mighty Bleſſings?—Is not God the ſole Giver of theſe?——Are they not worth asking, and giving Thanks for? — This ſhews plainly, that this Sin, being againſt the very natural Notions of Senſe and Gratitude, is of the Devil, who makes the Tables of too many to become a Snare and a Curſe to them, by Intemperance, Gluttony, and Drunkenneſs.

All Chriſtians, who have any regard to the Example of their Saviour, who always glorified God, and gave Him public Thanks for His Bleſſings; — or to the Example of St. *Paul*, who would not omit this Duty, though in Bonds, and in the Preſence of a numerous Company of Heathens:—All Chriſtians, ſeeing the Reaſonableneſs of this Duty, and the Sin of omitting it, or of not performing it after a ſerious Manner, will be inexcuſable before God, if they neglect to glorify Him at their daily Meals.

Now, that the moſt Unlearned may not want Words to expreſs their Thanks, and beg God's Bleſſing upon themſelves, and their daily Food, theſe following may be made uſe of.

GRACE

GRACE *before our Meals.*

O GOD, who giveſt Food unto all Fleſh, grant that we may receive theſe thy Gifts, with thy Bleſſing, and uſe them with Sobriety, and thankful Hearts, thro' Jeſus Chriſt our Lord. *Amen.*

GRACE *after our Meals.*

MAKE us truly thankful, O Lord, for our daily Bread, and for all other Mercies which we receive: And help us to love and ſerve Thee, the Giver of all Good, for Jeſus Chriſt's ſake. *Amen.*

FINIS.

N. B. *This Book has been lately tranſlated into the* French *Language, and printed at* Geneva, *for the Uſe of the Proteſtant Churches Abroad; and a Number of them are in the Hands of* B. DOD, *Bookſeller, at the* Bible *in* Ave-Mary-Lane, *and may be had upon the Terms of* the Society for promoting Chriſtian Knowlege.

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THIS Book, and the Biſhop's *Plain Treatiſe upon the Sacrament of the Lord's Supper*, are in the Catalogues of ſuch Books as are recommended and diſperſed by the *Two Societies for Propagating the Goſpel in Foreign Parts*;—and *for Promoting Chriſtian Knowlege at Home*:—And there will alſo be a large Allowance made, by *John Oſborn*, to ſuch charitable Perſons, as are diſpoſed to buy any Number, above HALF A DOZEN at a Time, of theſe Books, to give away, either at Home amongſt poor *Families*, *Children*, and *Servants*, or to diſperſe in our PLANTATIONS in AMERICA.

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